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GOOD NEWS FROM GOD

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GOOD NEWS FROM GOD

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By The Right Rev.
ARTHUR F. WINNINGTON-INGRAM, D.D.
LORD BISHOP OF LONDON

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FOREWORD

THE subject of this Mission was put into my head by an answer given me by Bishop Westcott when I had the honour to sit next him for a few all too short years at Bishops' meetings. (The Bishop of London and the Bishop of Durham sit next one another by old custom.)

I asked him, one day, what he did with regard to the doubts and difficulties of the day, and he said with the smile which those who knew him will remember:

"I just preach the Gospel as the Good News of the world and leave it!"

That is why I have called this Mission "Good News from God!" There is a great deal, as we might expect, in what Bishop Westcott said. We fuss a great deal too much about "defending the faith!" The Gospel is well able to take care of itself, if only it is faithfully preached as "Good News."

What is really needed is to break up conventional phrases and make it *live* in the minds and consciences of ordinary people. This I have tried, however ineffectually, to do in this North London Mission. I have grouped the Good News under five heads:

(1) The Arrival of the Kingdom of Heaven.

(2) The Church as the "Great Heart" of the Pilgrim.

(3) The Coming Destruction of Death.

(4) The Possibility of the Forgiveness of Sin.

(5) The Certainty of the Coming Victory.

If these things are true, as I have tried to show in this book, then Bishop Westcott was right. The Gospel *is* the Good News and must be proclaimed as such.

A. F. LONDON.

FULHAM PALACE,
Ascension Day, 1930.

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CHAPTER I

REPENTANCE AS A CHANGE OF MIND [1]

BEFORE I give you my message, I want to say a word about the nature of the Lenten Mission which commences in this Church to-night. It is quite unlike those ordinary Missions which I have had the privilege of taking from time to time in different parishes, which, as a matter of fact, are far easier to take. For there the same people gather together night after night, and one sees how gradually the Holy Spirit works among them; and one has time to see what astonishing things do happen. But this Mission is being held in different Churches in this vast district of North London. Although the main message is the same, yet it is delivered week by week in different Churches. The task, therefore, is much more difficult, and I need the co-operation of every congregation. Let me explain what I mean. I shall to-night give you the opening message of the Mission, and I want you to think it over afterwards, and then to send in to the Vicar as soon as possible any questions on it about anything which may have puzzled you. Then on Wednesday I will endeavour to answer the questions which you have sent in. It may interest you to know that those questions of yours will later on be read by others in all parts of the Empire. In that way we are trying to help not only those who have the opportunity of listening to the messages, but also those who will be able to read them. Another way in which you can co-operate with me in making this Mission a success is by sending in your intercessions. We believe in prayer; it is wonderful what prayer can do. We shall offer these intercessions at our service on Wednesday. So please name anonymously any things that are on your heart about someone, perhaps, who is in trouble; or about another who is sick; or about a boy going wrong far away; and we will pray for them all. Let us get together, for the time is short; you pray for me, and I will pray for you. Keep ever before you the message of the Mission—" *Good News from God* "—and thus do something to help yourselves, and also to help in some small way, perhaps, the Church throughout the world.

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[1] Preached in St. Mary's Church, Harrow on the Hill.

Our text to-night is in St. Matthew iv. 17, the first sentence that our Lord uttered in His first sermon: " *From that time Jesus began to preach, and to say, Repent; for the Kingdom of Heaven is at hand,*" or more accurately, " *Change your minds, for the Kingdom of Heaven has arrived.*" Now there is no doubt that the word " repentance " is a most distasteful word in the minds of nearly everyone, and especially in the minds of the young. I believe that we have often " put off " the young people of our generation, to a large extent, by placing too much emphasis on certain terms. For instance, you can defend the statement that man's righteousness is " as filthy rags " in the sight of God, because those words occur in Isaiah. You can defend also the Psalmist's words, " I am a worm and no man," because they are there set out in the Bible. But you do not want to place too much emphasis on that side of human nature. If we think anything at all about the holiness of God, we know we *are* all miserable sinners, but if we dwell too much on that aspect of life, these young people do not get the impression that Christianity is the most inspiring and happy religion in the world.

I want to explain, then, at the very opening of this Mission, what repentance really means. Is it an unnatural, an exaggerated, a neurotic thing to repent? Every boy at Harrow School who learns Greek knows only too well that the Greek word —*metanoia*—means a change of mind. Repentance simply means " changing your mind." People in every realm of life change their minds. You find that the men of science change their minds. When some important fact is brought before their notice, they are not at all ashamed to confess that they have in the past been wrong about their conclusions in view of the new facts that have come to light. Statesmen change their minds. Nothing is more feeble than to reproach any politician for political inconsistency in the early days of his public life. The fact that he changes his mind means that he has a growing mind, and that he sees things in a different light. Physicians change their minds. In the hospitals to-day fifty per cent. less alcohol is prescribed than was the case, say, fifty years ago, and about fifty per cent. more milk is used. Doctors have changed their minds about the treatment of the sick. Therefore, there is nothing in the world to be ashamed of when we Christians are told that we must change our minds.

Let me take a simple illustration which I think will appeal to everyone here. The whole world has been pouring into the Italian Exhibition. Now supposing we had been as a race just a set of rude Islanders, who only possessed a few rough woodcuts that we called pictures, instead of having a National Gallery, with as beautiful a collection of Italian pictures as any exhibition, you can imagine how we should feel at the sight of those pictures at the Italian Exhibition. We should change our minds about our own rough woodcuts; we should say, " The kingdom of art has arrived." Similarly our Lord appeared at last and declared, " The Kingdom of Heaven has arrived. You must change your minds." It had been prophesied for years. The really wonderful thing is not that we have to change our minds, but that we have not changed our minds more than we have. What I mean is this: You would have supposed that as the Kingdom of Love arrived two thousand years ago, by this time we should have abolished war. We know perfectly well that even now the Naval Conference is trembling in the balance.[1] If we believe in prayer at all, there is not one of us who will not pray most earnestly that this Naval Conference may not break up; for there will probably not be another for a hundred years, if it does. It is an offence againſt the Kingdom of Love to tolerate war at all. Of course we cannot disarm unless other people disarm with us. But this is the whole point, that after two thousand years of the preaching of the Gospel how ſtrange it is that there should be any possibility of war at all! Then there is the thought of Unity. One would have supposed that when the Prince of Peace prayed that all His people might be one " as Thou, Father, art in Me, and I in Thee " that His Church would have been united, and would have been an example to the world of peace and harmony. But is that so? Not at all. I know that we cannot give up principles on which the Church for centuries has been based and eſtablished, and yet we ought to look at this disunion as an intolerable thing, and we should be conſtantly praying that the Church may yet be one. I think the Church of England is more keen about unity than any other body, and yet I do not think we are half keen enough. We ought to pray that our Lord may look down and see the Church one again, as He prayed it might be. Again, with regard to the effect of Chriſtian teaching and principles upon the social condition of the world. We Bishops have been leading a great discussion upon Housing in the House of Lords, and I muſt say that the response there has been very encouraging. We debated the queſtion for two whole days in regard to the housing of the working-classes. Is it not intolerable to think that there should be cases where a father and mother and six children are sleeping together in one room? and yet there are any number of cases like that. How can we enjoy our comfortable homes when we know this is going on? Is it not a stain upon our public life, and should it not be a stain upon the Christian conscience, that after all these centuries of Christianity here in this land, this state of things should be tolerated for one moment? There are grown girls who are sleeping in the same room as their father and elder brothers. It is a shame that there has not been long ago a change of mind in regard to this state of affairs.

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[1] We may be thankful that it did come to a fairly satisfactory conclusion.

Then we come to our own personal lives. I expect some of you are here because you have changed your minds. I shall never forget a wonderful evening service that we had in Bethnal Green, when the Church there was crammed with people, and where many changed their minds with regard to Christianity and the Church. A young policeman said to me, " How I used to hate those Psalms; but now I love them." I dare say some of you who take part in this beautiful service have changed your minds. Perhaps ten or fifteen years ago you were never seen inside a church; perhaps you even ran down religion. Or you may have thought that the Church was concerned with forms and ceremonies and did not preach the Gospel. But now you have learned something quite different, and you have realized that Jesus Christ Himself is in the midst of His Church, that there is no meaning in Baptism unless He stands at the font, and says,

" Suffer the little children to come unto Me, and forbid them not," that He stands behind the Bishop's chair at the Confirmation Service and breathes on each candidate, and says, " Receive ye the Holy Ghost," and that when we approach the Communion Table, He invites us to partake of the Sacrament Himself,

> " Here is the Bread of Life for you to eat,
> And here for you the Wine of Love to drink."

Repentance may involve tears. Changing your mind is often accompanied with bitter remorse. It was natural for St. Peter to weep bitterly after he had denied our Lord. It was natural that St. Paul should be haunted with the sight of St. Stephen's dying face; the sight haunted him to the end of his days. Long after the War was over a young man was found in the Army. He had spent all that he had, and enlisted. And one day the padre said to him, " How are you getting on? " " Oh," he replied, " the Army is all right, but *it gnaws me like a worm to think of what I might have been*." Can you wonder? He thought of his wasted chances. It may be the same with some of you to-night as you look back over the past, especially if by your word and example you have robbed some lad of his faith, or sullied the innocence of a child. It is with tears of penitence and remorse that you change your mind to-night.

Now there are several important questions that I want to ask you to think over before you come to the service on Wednesday.

Laws of the Kingdom

When the Kingdom of Heaven came there was a completely new set of laws laid down by the King Himself.

(1) The first was this: " Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." That was a completely new rule for the world of that time. They did not believe then in anyone being poor in spirit at all. Aristotle, one of the great philosophers of the old world, said, that it was a great thing to be a great man, and to know you were a great man. Being poor in spirit does not mean to be poor-spirited. We are to be brave and strong, to ever use our wills and use our minds; but we are to be *humble-minded*; we are not to rely upon our own strength; we are to be humble about ourselves in relation to others and to remember " What hast thou that thou hast not received? " How beautifully the Collect of this week expresses a humble dependence upon God. " O Lord God, who seest that we put not our trust in anything that we do. Mercifully grant that *by Thy power* we may be defended against all adversity." So the first question I want to ask you is this: Are you trying to think very little about yourself; not relying upon yourself, but praying every day for God's power and guidance and grace to keep you straight and to help you?—if not, then you have not yet " changed your mind."

(2) The second law that the Kingdom of Heaven teaches is this: " Blessed are the meek, for they shall inherit the earth." To be meek—that is the laſt thing we want to be. But that word " meek " means to be *unselfish.* Here again the teaching of the two worlds is absolutely contradictory. Here is the teaching of our modern world: " Push—grab—get all you can, never mind the others—that is the way to get on." What is the teaching of the Kingdom of Heaven? Serve others; serve the world. " I am among you as He that serveth," said our Lord. If the way to real happiness is this getting and grabbing all we can, then Chriſt was entirely wrong in His teaching. But if the service of others is the way to real happiness, then the Kingdom of Heaven is right, and the verdict of the paſt two thousand years is that Chriſt was right when He said, " Blessed are the unselfish, for they shall inherit the earth." Look to see those to whose memory we have erected memorials. Are they the plutocrats? Are they those who have lived for themselves in the world? No, they have been men and women who have served. Florence Nightingale, Edith Cavell, and those great men who have given themselves in service—they have gained the inheritance, and the allegiance, and the respect of the earth.

(3) The third law of the Kingdom is this: " Blessed are the pure in heart; for they shall see God." What about the sex novels, and the unclean plays? Those books would not be written unless there was a demand for them. Do not mind being called an early Victorian

because you will not read such books, or go to such plays. I know there are girls who want to be thought up-to-date, and they boast that they read everything. You have got to make some choice, and if your choice is on the wrong side, then you have not changed your mind. The Kingdom of Heaven has arrived, and you are not in it.

(4) There is still another law in this Kingdom: " Blessed are the merciful, for they shall obtain mercy." Yet some of you are still harbouring that grudge; you are still keeping up that quarrel, although Lent has already begun. Remember, you will not be forgiven if you do not yourself forgive. Which will you choose —the law of the Kingdom, or the law of this world? The law of this world says, " An eye for an eye; a tooth for a tooth. I will wait till she makes up the quarrel. I will wait till he apologizes." But are you quite sure that you are not in the wrong yourself? At any rate, it is quite clear that the law of the Kingdom is, " Forgive and ye shall be forgiven."

(5) But I think this fifth law of the Kingdom is the most searching of all: " Blessed are they which do hunger and thirst after righteousness; for they shall be filled." There is always a tendency for good people like yourselves, who go regularly to church, to pat yourselves on the back because you do. Beware of the religion of mere respectability. Religion must be a passion in the life. I was reading an excellent book by Bishop Carey on " Fellowship," and he said, " Those who yield themselves to Jesus Christ, letting Him have

ten per cent. of their lives, do nothing. But those who let Him have a hundred per cent. of their lives, there is nothing they cannot do." I would like to ask you whether you are *hungering and thirsting* after righteousness, whether it is the passion of your life to be like Jesus Christ.

What will Make Us Repent?

(1) Now what is going to make us change our minds? Canon McCormick has written an excellent Lenten book entitled " Be of Good Cheer," and I hope some of you will read it. These books are published purposely for the laity to read. In that book the Canon points out so truly that it is not scolding or threatening that makes us repent, but the seeing of a great ideal. Let me give you a simple illustration. We take our dog out, and we think our terrier has a white coat. But if we are out on a snowy day, its coat cannot be compared to the gleaming whiteness of the snow by which it is surrounded. That is a simple illustration, but a good one. We do not see ourselves as we really are until we have seen ourselves as we might have been. And that is why I would ask you to study during Lent a book like Bishop Gore's " Jesus of Nazareth," or " The People's Life of Christ," [1] for in Him we see as in a mirror the person that we were meant to be. God will judge the world, not by the

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[1] By Paterson Smyth.

standard of our Club, or our drawing-room, or of the people we meet in the City, but God will judge the world *by the standard of that Man whom He has ordained.* Jesus Christ is the standard of the world. How far do we resemble the character of Jesus Christ in our lives? That is why it is so useful to read biographical works, for in reading the lives of men like the Earl of Meath, or of a missionary heroine like Mary Slessor, who was only a factory girl, but who did such a wonderful work in Africa, we see what people like ourselves have made of the life of Christ.

(2) Then again, let me remind you that it is only the power of the Holy Spirit that can really make us change our minds. The Holy Spirit comes to us from the Father through the Son, and is the Spirit of Jesus. He comes to reveal Christ to us, and to convict the world of righteousness and of judgment. That is why we must often pray,

> " Come, Holy Ghost, our souls inspire
> And lighten with celestial fire.
> Thou the anointing Spirit art,
> Who dost Thy sevenfold gifts impart."

(3) Then again, there must not be any delay about His work in our lives, because the Kingdom of Heaven has come. There was a Society which called itself " The Star of the East "; they were expecting another Incarnation; they were expecting another Messiah to appear, but the Kingdom of Heaven *has come.* There cannot be another Incarnation, nor another Crucifixion, nor another Resurrection. I saw a most wonderful

sight when on my tour round the world. In the Island of Java I saw a temple which had been buried for a thousand years, and which had been unearthed as a result of patient spade-work. It ſtood there, gleaming in the sun, a wonderful marble temple. It had been hidden by the Buddhiſts from the Mohammedans. But it seemed to me a symbol of the Kingdom of Heaven. There is something of it in the heart of us all, but it is buried down under human avarice and selfishness; and we have got to dig it out and never to cease until

> " Unharmed upon the eternal rock
> The eternal city ſtands."

When our Lord caſt out the devils from a certain man, he was found afterwards clothed and in his right mind. He was the man that he was meant to be. Let us keep our Lent really trying to unearth the Kingdom of Heaven, and to be ourselves again, then we shall spend Eaſter " clothed, and in our right mind," because that mind will be the mind of Chriſt.

CHAPTER II

THE TASK OF HAPPINESS [1]

BEFORE giving my address, may I say that no questions have been sent in to me on the various points raised in my sermon of Sunday evening last. But for the sake of any who may not have been present on Sunday last I would like to summarize the main thoughts of the sermon. I pointed out that the young people of to-day, by reason of the phrases that we use, although they could be defended by Scripture, often failed to understand the true nature of repentance; that repentance was really a very natural thing, meaning, in the Greek—*metanoia*—a change of mind. As an illustration of that particular point, I said that if we, as a race of islanders, with our woodcuts, had visited the Italian Exhibition, we should have to change our minds about art. There were various things concerning which there had to be a change of mind. And as we looked back over the past we saw how wrong we had been; perhaps we had been guilty of misleading the young, and sullying the innocence of a child; in

[1] St. Mary's, Harrow on the Hill, Wednesday evening.

which case our change of mind would be accompanied by remorse and bitter tears. St. Peter wept bitterly after he had denied Christ; and St. Paul must have thought with bitter remorse of the dying face of St. Stephen. In bringing home the whole subject I asked several questions. Had we changed our minds? The Kingdom of Heaven had arrived with its new laws. Were we seeking to keep those new laws? Were we humble-minded? Were we poor in spirit? Were we unselfish? Were we pure in heart? Were we merciful, or hard and unforgiving? Were we hungering and thirsting after righteousness, or were we just patronizing religion? I tried to show what would produce this change of mind. First of all, it was by seeing the ideal of what we might have been. It was the work of the Holy Spirit to take of the things of Christ, and to show them unto us; and He alone could produce that change of mind. Finally I said that there was no time to waste. The Kingdom of Heaven, which had for so long been prophesied, had actually arrived.

. . . .

Now I come to what is called the Instruction. What is the result of our believing this? The first result is an absolute and entire change of the whole spirit of our Christianity. The text I have chosen for to-night's address is in Ephesians v. 20: "*Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.*" In other words, I believe that it is not so much that we have to change our minds about this particular thing, or that, but we have to change the whole tone of our religious life. Perhaps up to now you have been saying, " Well, I suppose I muſt go to Church. I suppose I muſt say my prayers. I suppose I muſt read my Bible. It is all a great bore." Well, all that has got to be changed. God does not want the worship of slaves. He seeks for the happy, loving, grateful thanks of children.

But if we really are to be filled with thanksgiving towards God, and to give thanks always for all things unto Him, we muſt believe five things: (1) That God is a Person. (2) That He is a lovable Person. (3) That He is always giving us things to enjoy. (4) That He gives us those things that we moſt value. (5) That He wants us to be thankful.

(1) We muſt believe that *God is a Person.* I am sure that moſt of you here to-night are regular Church-goers, but perhaps some of you hardly realize what place God ought to take in your lives. It does not require very much faith to know that God is a Person. We look round upon nature; we see the mountains and the sea; and we see in it all the mark of a great Mind; the atoms of the world could not have thrown themselves together. Think of the many ſtars whirling through space, and yet never colliding. Is it a mere chance that our world is near enough to the sun to be warmed by it, and not near enough to be scorched? Yes, there is the mark of a great Mind in the world around us. But there may only be a Mind and nothing more. But when you look within yourselves, you

know there is something there that speaks to you of God. In the breast of every human being there is the voice of conscience which tells them the difference between right and wrong, just as the eye can tell the difference between black and white. The question is, How did it get there? That question has been asked all through the ages, and there can only be one answer. No one yet has ever been able to explain how it is that every man and woman has the power to distinguish between right and wrong, unless the One who formed the world had Himself implanted it within the human breast. Dr. Chalmers rightly said that God would never have put a reclaiming witness against Himself in the breast of everyone if He was not good. The fact of conscience has convinced more people of the character of God and the personality of God than anything else in the world. And when you have mind joined to character, then you have a Person.

(2) *Is God a lovable Person?* Nearly three years ago, when on my tour round the world, I studied with interest other religions. I saw, for instance, what was going on in China. One day I noticed that the Chinese captains brought their boats very near to our ship, and I asked the reason why they did that. And the Captain said: " They think they are being pursued by the Devil, and that if they come near enough to us, the Devil will be cut off." That is what religion means to them in China; there is no thought of a lovable God there. When I was in Japan I went to the Buddhist services, and I talked to the Buddhists. When you

want to see their religion at work you look at their worship. It is very doubtful whether they believe in a God at all. The services seemed to be just a dirge, and there was nothing bright about them. One does not wish to run down any nation; the people there were most kind and hospitable. But I could not help noticing that their religion had no effect whatever upon their morals. There were poor girls kept in cages for immoral purposes; and the infant death-rate is appalling. And as for the lepers in Japan, nothing whatever was done for them, until a Christian lady went out there and founded a hospital. I had the joy of baptizing eight of the lepers. So great has been the influence of this Christian lady that the people themselves have started leper hospitals. We have offered to supply the workers, but they have expressed their willingness to provide the buildings. But before that time there was nothing whatever done by Buddhism for the lepers of that land. You go to India; you read " Mother India," and you ask whether the God they worship is a lovable Person. Certainly Kali is not, to whom they offer sacrifices. You go to Morocco, and you see there the women treated as mere chattels. You cannot call the Allah of the Mohammedans a lovable God. Do you realize what women owe to Christianity? Christ found woman a slave and left her a queen. But you do not find there is much hope for a woman in the religion of Mahomet. We come round, then, to Christ. He said, " He that hath seen Me hath seen the Father," and we know now that, if this is true, God is lovable.

There are those to-day who are trying to find fault with the character of Jesus Christ, but the great bulk of the people do not follow them. When I was in East London I heard plenty of criticism concerning the Church every Sunday in the park when I was lecturing; but those who listened had not a word to say against Jesus Christ. John Stuart Mill said, " Live, so that Jesus Christ shall approve of your life." Therefore, if it is true that " He that hath seen Me hath seen the Father," then God is lovable.

(3) Then we come to the third point: *Is He always giving us things?* Well, He has given us life. There are those who say, Is life worth living? As a matter of fact, life is a beautiful thing. " Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." It is not only that God has given us life, but He has given us all those things which make life worth living. You know those lines of Stevenson's:

> " If I have faltered more or less
> In my great task of happiness,
> If smiles from happy human eyes
> Have moved me not, if morning skies,
> Books, and my food, and summer rain
> Knock at my sullen heart in vain."

Let us take the things mentioned there one by one. Food. One of the few good things that the War did was to convince us of our dependence upon God for our food. I wish the practice of saying grace had not gone out of our homes as it has done. It convinced the children that they had to be thankful to God for the good things that He had supplied. Do not say that food comes merely from the laws of nature. What science calls the uniformity of nature faith calls the fidelity of God. Herschel says that " every law of nature requires a continual application of force." In my last Mission I referred to Professor Cairns' book, " The Faith that Rebels," in which he spoke of Nature as the glove on the hand of God rather than an iron mask on His Face. That is what nature is. Then what a blessing is the " summer rain." Go to the Sudan for a few months, and then come back. Think of those in Australia. I heard recently from one of my nephews who is out there, and he said, " We have had no rain here for nine months; twenty lambs die every morning." When I came back from my tour of the world I remember how I appreciated one of our English summer showers. And " the morning skies," too, how beautiful they are! When visiting Switzerland I have climbed up the mountains overnight for the pleasure of seeing the sun rise. First there were the deep pink rays over the snow, and then the picture of the sun rising higher and higher like a great giant; and it seemed to be crying to the slumbering earth, " Awake thou that sleepest, and arise from the dead and *I* will give thee light." But it is not only the glories of nature—the flowers, the sunshine, the summer rain, the morning skies—but the " smiles from happy human eyes." Think of the smile of your old mother when you went home again after having been absent, it may be, for years. Think of the smile of your wife when you first told her of your love. Think of the smiles of the children in the home. Who designed this happy fellowship of father and mother, brother and sister, husband and wife, parent and child? God Himself. This happy, warm, loving human life—we do not thank Him for it half enough; we take it all as a matter of course.

(4) Think also of what it means to live in a Christian country; we take that for granted, too, I fear. Think of the many people now who are growing up in the new outer suburbs of London, and who are without a Church. Think of those who are living in our Colonies and Dominions, many of them miles and miles away from a place of worship. If we think more we shall thank God more for the opportunities of worship that we enjoy. We take it all for granted. Do we give God thanks always for all the blessings He has bestowed upon us?

What will be the result of really living a life of thanksgiving? It will change the whole spirit of our religion. The title of one of Father Congreve's beautiful books was "Christian Life a Response." When once we have taken in what I have feebly tried to put before you—that God is a Person, that He is a lovable Person, that He bestows upon us blessings every day, that He gives us those things we love most, then we are put into a right relationship to Him—the relationship of a loving, grateful child. When we come to His House we offer our praise spontaneously.

(5) But does He want it? Well, do *you* like *your*

children to smile in your face and to thank you for what you are doing for them? Then be sure God feels the same. You know that beautiful little poem of Browning's, " The Child and the Angel," in which the boy who used to pray every morning ceased to pray, and as God listened He missed the boy's voice, and He said, " I miss My little human praise." Think of that. Do not let God miss His human praise, even though it may mean getting up a little earlier in the morning. He will miss your voice if it is not blending with the voices of those who are offering their praises to Him. It will make you a very different person if you will cultivate this thankful spirit. There is so much grumbling; there is so much discontent; so often we dwell on our little grievances, not only in the parish, but in the home. The one who is thankful is a delightful person to live with. He does not think about his grievances; he is always thinking of all the glorious things he has received.

" Count your blessings,
  Count them one by one,
And it will surprise you
  What the Lord hath done."

I hear that sung far more often in the East End of London than I do in the West End. Are you a pleasant person to live with? Is it possible that your bad temper is the curse of your home? Do you keep your little bits of ill temper to go home with? Are you darkening the lives of those around you instead of brightening them? If you are a thankful person you will be delightful to live with. You will have all the time an undying hope. The whole of Canada is ringing with a speech made by a judge of eighty-seven years of age, who said this in Toronto: " I am still at work. The shades of evening are around me, but *morning is in my heart.* The vision is not behind me, but before me, and already I see the battlements of the citadels of the city of God." Just before I started to come here I was reading the last words of the " Pilgrim's Progress." Valiant went into the last river, the river of Death, and as he went in, he said, " Oh, Death, where is thy sting? " And as he got a little deeper he said, " Oh, Grave, where is thy victory? " and he got across, and all the trumpets sounded on the other side.

CHAPTER III

THE GIFT OF THE CHURCH[1]

"*Upon this rock I will build My Church; and the gates of hell shall not prevail against it.*" (St. Matt. xvi. 18.)

WE are in the midst of a Lenten Mission in North London. Last Sunday at Harrow I preached on the first proclamation of our Lord when He began His ministry, " Repent, for the Kingdom of Heaven has arrived." I do not want to enlarge to-night on the meaning of repentance, for, as you all know, the word in the Greek means to change your mind. But I do want to lay emphasis on the fact that it is not an unnatural thing to change your mind; it is not a morbid thing. But, in view of the fact that the Kingdom of Heaven has come, there is no time now to be lost; we shall never have another revelation from Heaven, and what we have to do now is to find out how this Kingdom of Heaven is affecting us.

In the first place, it arrived in the sense that the King Himself came. How glad I should be if all the Evangelicals and Anglo-Catholics of the diocese would get together into one body to defend what I believe to be the real centre of our Faith. Their differences, after all, are only skin-deep. But there is a tremendous difference between believing Jesus Chriſt to be the Incarnation of God, and merely regarding Him as a good man. The great thing for us to realize is that the King Himself has come.

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[1] Hendon Parish Church.

> " Lo, the Lamb so long expected
> Comes with pardon down from Heaven.
> Let us haſte with tears of sorrow
> One and all to be forgiven."

We know that when we are tempted, inſtantly we can cry to Him, and say, " Jesus, help me." When bad thoughts assail us, when we are in perplexity, we can cry to Him for help. When we realize our own weakness, as St. Peter did when he attempted to walk on the water, we can cry to Jesus to ſtretch out His hand to lift us up. And when we come to the hour of death, we can rely upon Him to take us safely through the valley of the shadow. But all this depends upon our belief that the Kingdom of Heaven has arrived, and that it is true that " He that hath seen Him hath seen the Father."

And in a second sense also, it is possible for us to have the Kingdom of Heaven within. " Surely it is Heaven upon earth," said a great writer, " when a man's mind reſts in Providence, moves in charity, and turns upon the poles of truth." " The Kingdom of Heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghoſt." I do want to ask you whether you have that peace, that serenity, that calm. Have you got the Kingdom of Heaven within? for we cannot go on to our third point unless we are sure of that. When I travelled round the world two or three years ago I saw many homes, but I am certain there are no homes which could so rightly be termed kingdoms of heaven on earth as our English homes. You do not find them in other parts of the world. You do not find them in Mohammedan countries. Our English homes ought to be, and can be, the most glorious homes in the world. Is your home like that, or is ill temper, jealousy, pride, selfishness, spoiling what might otherwise be a kingdom of heaven upon earth? Ask yourself before God, Why should I not have this peace, this joy in my heart and home, which the world can neither give nor take away?

Now I come to a more difficult subject. Many people stop just there; they believe that our Lord had no other design than that; they do not understand all that was in His mind. And that is why I have chosen to-night this wonderful promise of our Lord, which is often ignored to-day: " Upon this rock I will build My Church." Christ had taken His disciples up into the mountain. He had been slowly teaching them, and it was almost with an expression of joy and exultation that He said, " Now on this rock I can build My Church." This was after St. Peter had confessed, " Thou art the Christ, the Son of the Living God."

(1) *What was the rock upon which Christ was going to build His Church?* You all know, of course, that

one great branch of the Christian Church has really split off from the others because it believes itself to be the only true Church, as being ruled by the successor of St. Peter. Now, undoubtedly, our Lord made a play on the words. St. Peter's name came into it. " Thou art *Petros*, and upon this *petra* will I build My Church." But our Lord was only naming Peter as a man of faith representative of the others. We are told in another place that the Church was founded upon the apostles and prophets, Jesus Christ Himself being the chief corner-stone. You ought to read that wonderful sermon of Canon Scott Holland's[1] on " The Rock of the Church." He describes our Lord's design in such a vivid way. He had taken His disciples up into the mountain in order to teach them. He could not build His Church on shifting sand. Looking back upon my experiences in Bethnal Green, I can remember how men would wander from one stand to another in the park; now listening to the Salvation Army, and then to the Mormons, and then to the Socialists, and then to what I had to say. You could not build anything stable on that shifting sand which was being swayed this way and that. But I was able to gather out from that crowd a little band of some sixty men, and we taught them and gave them instruction; and on that rock we were able to build our Church at Bethnal Green. " Upon this rock I will build My Church, and the gates of hell shall not prevail against it." It is all so perfectly clear that Christ could not build His Church on the shifting

[1] In his book, " Creed and Character."

multitude, but He could build it on that little band of disciples who believed in Him.

(2) Secondly, *what is the relation of the Church to Jesus Christ?* There are some people who imagine that the Church gets between them and the Living Christ, but there is nothing real in the Church unless the Living Christ is in her midst. And, therefore, we are not surprised to find that all through the New Testament the Church is called the Body of Christ. I shall never forget how that splendid missionary from India, Mr. Holland, thrilled us all when speaking at a missionary meeting at the Guildhall on one occasion. He was returning to his work, and he felt he must say something that would go home to the conscience of all those who were listening to him. " Do you realize," he said, " that you are the only Body Christ has in this world? You are the hands; you are the feet; you are the voice of Jesus Christ. What are you doing? " he asked us. And that is one of the most profound truths in all the world. It is not the bishops, not the clergy only, but the *whole Church which is the Body of Jesus Christ.* He is looking to us all to help Him in His work in other lands and here in our own land. We have got to work for Him here, for we are His Body. I look down on this great congregation, and I ask you whether you realize that you are the very hands, and feet, and voice of Jesus Christ Himself. If we are doing nothing, it is the case of a living spirit having only a dead body. We are His Body, and, therefore, the idea of driving a wedge, as some people do, between

Jesus Christ and His Church is like driving a wedge between a man's soul and his body. What, then, are we to do? Well, if Jesus Christ was living on the earth, as He did in the days of His flesh, what should we expect Him to do? He would be comforting the mourners; He would be seeking the lost; He would be looking after the little ones; no one in the whole district would be without the means of grace. That is what our work is to be. We think of those 400,000 who have come into London; they are without a Church, without even a Sunday School for their children. I want you all, as representing the Body of Christ, to stand by me, as we try to do what we believe Jesus Christ Himself would do.

II. As we sit here in the quiet of this evening hour let us think of what we owe to the Church. *What has the Church done for us up to now?*

(1) In the first place, the Church brought us the Good News. Who do you suppose brought barbarous Britain the Good News that the Kingdom of God had arrived, and that the Son of God was born at Bethlehem? The Church brought it. The monks came across to our shores at the risk of their lives; they turned back once because of the barbarous Islanders they had to face. Is not that a good reason for our supporting Foreign Missions? We should ourselves have known nothing about God had not the Church brought us the Good News.

(2) In the second place, *the Church wrote the Bible for us.* How foolish it is to suppose that there is

any contradiction between the Church and the Bible! There was no complete Bible until the Church collected together those books and epistles which make up the Bible, and formed it into one whole. The Epistles and Gospels were written by living members of a believing Church. Therefore, we owe it to the Church that we have the Bible at all. Not only so, but if you have thought the matter out you must sometimes have wondered how it was that out of the great mass of material the right portions and books were selected. There was a mass of literature at that time. We believe that the Holy Spirit guided the Church to select the inspired writings to be preserved within the pages of the Bible. I do not suppose you have much time for reading, but if you can, you should read a wonderful book by Bishop Westcott, " The Bible in the Church,"[1] a most informing book. He shows how the Church had what he called " the inspiration of selection." The Church, guided by the Holy Spirit, chose just the right documents to compose this glorious Book. The Church also interprets the Bible, but the Church cannot interpret the Bible as it likes. We are not allowed to preach anything but what can be proved by certain warrant of Holy Scripture. The Bible keeps the Church true to the original teaching of the apostles. For instance, who taught you your religion? Your mother or the sermons, maybe, you heard in Church; or the lessons you learned at the Bible Class. In other words, you needed the living voice of the Church to interpret to you the Bible. I do not suppose John Bunyan would have called himself a strong Churchman, but he was a wonderful Churchman as regards his teaching. Don't you remember in the " Pilgrim's Progress " how Christian went to the Interpreter's house; that was the first thing he did when he set out on his pilgrimage. And the Interpreter explained difficult things to him, and he gave him pictures, and he encouraged him. And that is exactly what the Church does. " The Church to teach, and the Bible to prove," is the motto of the Church of England.

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[1] I should like also to recommend " How to Enjoy the Bible " and " How to Understand the Gospels," by Canon Anthony Deane.

(3) We think also of the *softening influence of the Church in the world.* There is a beautiful illustration which I have often used. The progress of the Church through history is like the progress of the Gulf Stream through the cold ocean, and it produces fertility whereever it goes. The reason why you find the north of Scotland so fertile, and often so warm, is because the Gulf Stream passes along the north of Scotland. The Church has been a warming, comforting, helping influence, and it has fertilized every place that it has come into contact with. I saw a wonderful illustration of that when I was in New Zealand. There were the Maori tribes there who in the last generation were man-eating cannibals. To-day you could not find a more happy, peaceful folk than they are, all Christians belonging to the various denominations. They have been entirely changed through the influence of the Church. Bishop Selwyn and his splendid body of workers went

out there with the Bible in their hands, and changed entirely the character and nature of the Maori race.

I want, then, to say that it is the laity who are primarily the Church. Canon Moberly, in a beautiful book of his, which I give to all the candidates for a Reading Prize, describes exactly the doctrine of ministerial priesthood in the Church of England. There is only one High Priest, Jesus Christ Himself, but the Church, being the Body of Christ, is the Body of the High Priest, and therefore priestly. The whole Church is priestly. We bishops and clergy are organs of the priestly Body, but *you* are the Church. Having got so far, realizing the trouble that God has taken in sending this Church, in providing for us His Word, and in redeeming us on Calvary, we are bound to ask ourselves, Are we practising members of the Church? I hope you are not like one who said to me quite honestly the other day, " Well, Bishop, I used to go to Church, but I have given up Church for golf now." I am afraid that sort of thing is happening to-day, and the result must be a great falling off in attendance at Church. It is your bounden duty and privilege to pray every day, to come to Church every Sunday to witness to your faith, to be prepared for Confirmation that you may have bestowed upon you the gift of the Holy Spirit, and then to come regularly to partake of the Sacrament. I do hope this Mission in Hendon will not have been in vain. " Upon this rock I will build My Church; and the gates of hell shall not prevail against it." Away with all this pessimism about the failure of the Church. Away with the gloomy ſtatements that Chriſtianity is going to be counted out. The gates of hell will never prevail againſt it. The blood of the martyrs will be the seed of the Church. What the Church will do for you is what Greatheart did for Chriſtiana and her children. Greatheart was always comforting them and always helping them, and always encouraging them when they were in the Slough of Despond and on the Hill of Difficulty. And that is what the Church will do for you. And from the bottom of your heart you ought to say, " Thanks be unto God for His unspeakable gift."

CHAPTER IV

THE CHURCH OF ENGLAND A GOODLY HERITAGE [1]

I WANT to say to any who may not have been here on Sunday evening laſt that there is a continuous message which runs right through this Lenten Mission. The opening message at Harrow was the moſt important of all contained in the words of our Lord when He firſt began His miniſtry, " Repent, for the Kingdom of Heaven has arrived." I showed that repentance simply meant a change of mind. We went on to see that we muſt be true to our Lord's ideals for us, and it was His desire, not only that we should have the Kingdom of Heaven in our hearts, but that the Kingdom of Heaven should be seen in the world around us. And on Sunday laſt, here at Hendon, we realized that Chriſt set His heart upon the founding of His Church; that there should be a great society which should live all through the ages; that it should be in the world like the Gulf Stream in the ocean. We saw how thankful we should be to the Church for bringing the Bible to us, and for interpreting its truths to us. That was one precious gift which we owed to the Church.

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[1] Hendon Parish Church, Wednesday evening.

But I go on further to-night. " *The lines are fallen unto me in a fair ground; yea, I have a goodly heritage* " (Psalm xvi. 6). How we should thank God, not only that we are members of the Church, but that we are members of the Church of England! I want to tell you to-night why I would rather be a priest in the Church of England than occupy any other position in the world to-day. That may be rather a big thing to say, but I am prepared to justify it.

(1) My first reason is because the *Church of England respects human reason*; it looks upon human reason as being a God-given thing and, therefore, a holy thing. The Church says to us, " Here is the Christian faith, try it." When I visited the American Universities and spoke to the many students who were gathered together, I did not say to them, " You *must* accept this and that." No, I used to appeal to their reason. The Church does not ask us to accept a single thing *against* our reason, though many things are *above* our reason. It is, in the first place, because the Church of England recognizes and honours human reason that I am proud to belong to it.

(2) But secondly, while it appeals to, and honours the reason of men and women, *it holds quite firmly to the historic Catholic Faith of Christendom.* Now here is where the Creeds come in. As a matter of fact, it is the Creeds that have done more than anything else to keep the historic faith undefiled and undiminished.

When people give up the Creeds, there is often a downgrade tendency in their teaching and doctrine. The Creeds are the battle-cries of the Church, with which the Christian Church has ever gone into action. You know there were those who said that because we decided in the Revision of the Prayer Book not to use the Athanasian Creed so often in the Church that, therefore, we were denying the Faith. Why, they seemed to have entirely forgotten the Nicene Creed, which is the real battle-cry of Christendom, and which was to be recited in exactly the same way as it has ever been. I myself love the Athanasian Creed; in fact, I once wrote a little pamphlet [1] defending it. But there are those who find it very difficult to understand, and it seemed far better to retain in the public services of the Church, to which so many uninstructed people come, the use of the Nicene Creed and the Apostles' Creed, which are much easier to understand. The Church of England, while it appeals to reason, has never deflected one iota from the Catholic Faith enshrined in the Creeds.

(3) Thirdly, *there is no branch of the Christian Church which so loves the Bible as the Church of England.* It is so entirely Scriptural in all its teaching. Dr. Liddon used to say that the Church of England had two letters from Heaven read in the morning, and two letters from Heaven read in the evening. That is how he described the appointed Lessons for the day. We are not allowed to teach anything as essential to eternal salvation which cannot be proved by certain warrant

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[1] Still published by the S.P.C.K.

of Holy Scripture. The Church of England revels in the Scriptures, and there is no branch of the Christian Church which honours the Bible more than ours does. It is absolutely wrong to drive in a wedge between the Church and the Bible; we need both the Church *and* the Bible. Let me take an illustration to show the truth of this. We honour the Blessed Virgin Mary as the Mother of our Lord and have five Festivals in her honour, but we know that in the Roman Catholic Church she has been given a position beyond anything which really can be justified in Holy Scripture. You remember Christ's words to His Mother, " Woman, what have I to do with thee? " Those words do prevent us from giving *undue* honour to the Blessed Virgin Mary. The Greek, rightly translated, has no touch of harshness in it; our Lord really addressed her as " Lady Mother," and then went on to ask her what was there in her position as His Mother to justify her in deciding for Him when He should work miracles. Those words of Christ do prevent us from using the prayer, " Now shew thou art a mother," and from relying upon the influence of the Virgin Mother to get something for us from our Lord which He would not otherwise grant. It is impossible to pray like that when we know that our Lord gently rebuked His Mother when He was here on earth for this very thing. It is an illustration of the way in which the Bible keeps us straight in our teaching and practice.

(4) Fourthly, I love the Church of England *because she is comprehensive in a true sense.* Three distinct

schools of thought find a place within the fold of the Church of England. We have the Anglo-Catholic, we have the Evangelical, and we have the Orthodox Modernist. We have the Anglo-Catholics. How much we owe to the Oxford Movement, for bringing back to our Church order and discipline and rightful ceremonial, and the constant use of the Sacraments! We have only to compare the Church of England to-day with that of a hundred years ago to see how much we owe to the Oxford Movement. Then we owe a great deal also to the Evangelicals. They have always kept us keen about Missions; they have always kept the missionary spirit well to the fore. We owe a great deal also to the Orthodox Modernists. You cannot read the latest Commentary on the Bible without realizing how much we owe to them; as you know, Bishop Gore and Canon Goudge, two of the strongest Anglo-Catholics in the Church to-day, are the joint editors of that Commentary, and so you may be quite certain that there is nothing which undermines the Christian Faith in a Commentary for which they are responsible. It is a great thing to know that we have been able to bring the light of modern knowledge and modern criticism to bear on the Bible without affecting its great message. It is a great thing when a Church can hold within its bosom such men as Prebendary Hinde, Prebendary Mackay, and the Dean of St. Paul's—and yet to be able to learn something from them all. Naturally, we who hold strong Church principles hope that they will prevail. There is, I know, a small party that is almost over the edge towards Rome, and there is another section which could almost be described as Nonconformists, but when you get to the main stream you find comprised within this one Church those three great parties.

(5) And, fifthly, the *Church of England feeds and tends its children.* There is nothing that any child of God wants for the good of his soul that he cannot find in the Church of England to-day. You may make your Confession, if you wish; the Prayer Book encourages it in certain cases.[1] You can partake of the Sacrament, if you wish, every day. You may have the most ornate service, with vestments, and incense; or you may have a most simple Church Army service. No one has any sort of right to go over to Rome, unless they are convinced that the orders of the Church of England are not valid.

Those are the five reasons why I am glad to be a priest in the Church of England, and I will quote again the words of the Psalmist, " *The lines are fallen unto me in a fair ground; yea, I have a goodly heritage.*"

[1] The exhortation in the Communion service reads as follows:

" And because it is requisite, that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

QUESTIONS AND ANSWERS

Before I answer the questions which have been sent in to me, I want to deal with a few questions that I have asked myself, questions which may be echoed by some of you.

> (1) Is not the Church very much divided to-day? We hear a great deal about the controversy connected with the Revision of the Prayer Book, and we are always being told by our Roman Catholic friends that the Church of England is made up of three religions.

Well, if you were a Bishop as I am, you would be astonished to see the unity that does exist in the Church of England. All the different sections of the Church are carefully preparing for their next Confirmation. Though different views regarding the Holy Communion are held in the Church, yet you find them all most keen to have a great body of people at their Easter Communion. Then as regards our view of the Sacrament. " What is the inward part, or thing signified? " " The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper." That is the answer given in the Catechism. That is the teaching of the Church of England. I also find the Anglo-Catholics, the Evangelicals, the Orthodox Modernists, all coming up to their Ruridecanal meetings. Though divided in opinion, the Church of England works as one Church.

(2) Surely the words are quite clear, " Thou art Peter, and on this rock I will build My Church." So, of course, the Church of Rome, which was founded on the rock, St. Peter, must be right. The Church must be always under the Pope.

I have already pointed out that St. Peter was only named as a representative man of faith. Only five minutes after Christ spoke of the Rock upon which His Church was to be built He rebuked St. Peter. Christ could not build His Church on the shifting sand, on the shifting multitude, so He took that little band of His disciples up into the mountain, and He said to St. Peter, as a representative of that band, " Thou art *Petros*, and upon this *petra* I will build My Church." There was not a single word said to justify the extraordinary claim that all the successors of St. Peter were to be heads of the Church. In fact, it is sometimes forgotten that one of the greatest of the Popes, Pope Gregory, spoke of that fatal " title of pride " with reference to the title of universal bishop. Again he says, " If one Bishop be called a universal bishop, then the universal Church crumbles into ruin if he fall." " The Church is rent by this disastrous title of pride." So we see that there is really nothing in this second objection.

(3) Was not the Reformation an absolutely unjustified breach of the Church?

I took the trouble to-day to read a good many chapters of a very excellent new "History of the Church," by an old friend, the Rev. C. P. S. Clarke. And I never felt such sympathy with Luther as I did to-day after reading what he had to contend with. What stirred Luther, who was a very devoted monk, to absolute rebellion was the utter iniquity carried on in Europe by what was called the "Sale of Indulgences." The organizing secretary, as we should call him, was John Tetzel, who had been employed for nearly twenty years on similar work with great success. He left nothing to chance, sending round careful instructions and even specimen sermons to parish priests. In one sermon the congregations are to be reminded that for each mortal sin a penance of seven years is incurred, that mortal sins are committed daily and an indefinite penance of flames incurred. An indulgence would give full remission from all penances already incurred and afterwards throughout life the same benefit after each confession, and again at the hour of death. They are reminded that visitors to Rome put their money in a bank and for five or six per cent. could get credit in Rome. "Will you not give a quarter of a florin for these letters, by means of which, instead of receiving money, your immortal soul will have a safe conduct to Paradise?" He (Tetzel) said that "if a Christian committed a sin, however deadly, and placed the sum of money in the Pope's indulgence chest, the Pope had power in Heaven and earth to forgive the sin, and if he forgave it, God must do so also. Then, if they contributed readily, so soon as the coin rang in the chest, the soul, for whom the money was paid, would go straightway to Heaven."[1]

Was it surprising that there should be a rebellion against such teaching, headed as it was by Luther, at the risk of his life? When people say the Reformation was really unjustified, they should look into the matter to see what the reformers were rebelling against.

Those are the three questions that I have asked myself. The Church of England does aim at Unity. When we kept the anniversary of the Nicene Creed I was asked to take charge of the Celebration. There came to that service patriarchs of the Greek Church and of the Russian Church. If you had heard that fine old patriarch of Alexandria reciting the Nicene Creed in Greek, and if you had heard the Westminster choir intoning it in English, you would have seen the unity that is gradually growing up between the Greek Church and ourselves. I went through Russia before the War. I was welcomed by all the Bishops in St. Petersburg, and when I left they handed me a beautiful icon of our Lord, and they said, " Take this picture of the one Master of us all."

We are doing our very best also with the Nonconformists. There have been held Conferences at Lausanne and Stockholm. Moreover, by having the Conversations at Malines with the Roman Church we were only carrying out what we agreed we would try to do at the Lambeth Conference. Not content with efforts at reunion, the Church is going into all the world and is preaching the Gospel to every creature. Nothing in the world has been more delightful than the missionary spirit which has been increasing and growing in the Church. That " Call of the World " stirred the Church, although it has not received the response to which it was entitled. Beside that, that Church has begotten strong and virile children all over the world. We have daughter Churches in America, in Canada, in Australia, in New Zealand, in South Africa and in India.

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[1] " Short History of the Christian Church " by the Rev. C. P. S. Clarke.

What do I want you, then, to do? I want you in Hendon to be enthusiastic, loving, active members of the Church of England. Whatever party you may belong to, remember that you can all be loyal Church-people. It became a joke in the Army when a man said he was " C. of E.," for that often meant nothing at all. That is our worst reproach. We must all be keen, active, loving members of the Church of England. It is not enough that our doctrinal position should be sound. I want to feel that as a result of my Mission here you have been stirred up to do something that you have never done before. What are you doing as part of the Body of Christ? If you are indeed the hands and feet and mouth of the Lord Jesus Christ, then surely you ought to be doing more than you are doing. Do you remember those two men at Rorke's Drift who wrapped the Union Jack round their bodies ere they died? Let us wrap, as it were, the colours of our glorious Church round our souls, and make a vow to-night

> "Faith of our Fathers, living still,
> We will be true to thee till death."

Now for the questions which have been sent in to me:

> (1) "I am a firm believer in the Apostolic Succession, and in the validity (in all normal circumstances) only of those Sacraments administered by the episcopally ordained. Am I right in holding this to be the teaching of the Church of England?"

My answer to that question is contained in the Preface to "The Ordaining and Consecrating of Bishops, Priests and Deacons." "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

> (2) " Do you believe that when our dear ones pass over, they can still see us, know what we are doing, and help us in any way? "

I am going to answer this fully at Finchley next week, but the truth of what is called the Communion of Saints is an integral part of the " Good News from God." I do feel with regard to this that God's character is absolutely at stake. We know a mother's love for her child, and a child's love for the mother; and if that child were taken away and we knew that the mother would never see it again, it would be difficult for us to believe in God at all. Our Lord says, " All live unto Him." It is true that there is neither marrying nor giving in marriage, for the old carnal relationships of earth have come to an end; but we all live unto Him. Those words are a pledge to us that those who have gone are all living in another world. When Christ arose from the dead He said, " Behold, it is I Myself." Your loved ones have got the same affection for you now that they had on earth. They pray for you, and you can pray for them.

> (3) " What is one to believe about Divorce, when some clergy marry divorced persons? Ought one to break off with people who have re-married, or continue in friendship? "

That is a question on which we might take up a whole evening in discussing. I can only give a very short answer to it. There is no doubt whatever that our Lord's ideal was indissoluble marriage. He said, " Moses of old, for the hardness of your hearts, allowed divorce—but I say unto you." He declared that married people were one flesh, and that no man was to put them asunder. That is the Christian ideal. But there has been a great division in the Church on the point. Bishop King felt that the innocent party of the union ought to be married again in Church. The Greek Church takes the same line. But in our diocese we do not marry even the innocent party again in Church.[1] At the last Lambeth Conference I was chairman of a committee, composed of fifty bishops from all over the world, to deal with Marriage and Morality, and it was extremely interesting to hear the different views. There were some who would not sign the Report which we brought out unless we allowed what is called the great exception in St. Matthew to be reckoned as a real exception. We in the House of Lords have, up to now, successfully prevented any extension of the grounds of divorce except in the case of adultery. That is the law of the land to-day. A number of people are struggling for further legislation on the ground, for instance, of penal servitude in the case of one party, or lunacy. But most of us believe that it is best in the long run even for the State only to allow divorce in the case of adultery.

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[1] This is to emphasize Christ's ideal of the indissolubility of marriage.

> (4) "I am constantly being told that I am narrow-minded because I am enthusiastic in my Churchmanship, and do not care for undenominational services. Can one believe in the Church without being enthusiastic for it? And if I believe in the Church, how can I pretend not to mind whether people belong to the Church, or to some other religious body?"

Well, I do not think that is a very difficult thing. I am an enthusiastic Churchman, but I love these earnest Nonconformists, and I have many intimate friends among the leaders of the Free Churches. While I hope and pray that they may come to hold my belief in regard to Confirmation and the Holy Communion, I do not feel anything but love towards those who are seeking to serve Jesus Christ in their own way. I do not think it is very difficult to combine a wholehearted enthusiasm for the Church with a love and charity towards those who may not share our views. The real point is our own relationship towards God.

CHAPTER V

DEATH TO BE DESTROYED [1]

"*The last enemy that shall be destroyed is death.*" (1 Cor. xv. 26.)

THE subject of our Lenten Mission this year is "Good News from God," and already at Harrow and at Hendon we have been dealing with certain pieces of Good News from Heaven. The first sermon dealt with Repentance, and we saw that instead of Repentance being an unnatural and morbid thing, as young people are rather apt to think, it really means to change your mind. And that is what we are asked to do in Lent. Of course that change of mind, when we realize what we might have been, is often accompanied with tears of contrition. Then at Hendon we looked into the subject still more carefully, and we tried to see what this Kingdom of Heaven really was; and we discovered that besides the Kingdom of Heaven "within" there was something visible, something organized, and something that you could see on earth on which Christ had set His heart. It was with almost an exultant cry that Christ said to His disciples, "On this rock I will build

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[1] Finchley Parish Church, Wednesday evening.

My Church, and the gates of hell shall not prevail against it." We saw that the Church was to be His Body; and in thinking specially of the Church of England we found that it was the most reasonable and the most Scriptural and the most comprehensive and historical of all the various branches of the Christian Church, and that in God's providence we were meant to be, as Bishop Lightfoot said we should be, the keystone of the arch of a united Christendom. " Under the Church," he said, " which has the historic orders in the one hand and the open Bible in the other, Christendom will one day be reunited."

I. Now we come to-night to what is even a more solemn subject. It is all very well, this talk about the Church and about the Good News from God; but into the midst of it all there stalks death; and death seems to spoil everything. Death suddenly descends into homes. Death is an obsession in the minds of thousands of people who, otherwise, would be happy. " The last enemy that shall be destroyed is death." I am so grateful to St. Paul for calling death an *enemy*. We are often afraid to call death an enemy. I think of two or three homes now where that enemy has entered. There is one home where the father was taken in middle life, and I can see his wife and his children now. Death smashed into that home and robbed them of their happiness. I think of another where the father has been taken, and where six boys have been left, four of whom are still at school. Who can say that it is not a calamity when death comes in like that? What about your Finchley boys, so many of them who were in my own London Rifle Brigade? I remember one memorial service where there were present five hundred mourning mothers and sisters. You miss that boy still. Your home has never been the same since he went. I think of a poor mother in Fulham. Her lad on his way home was knocked off his bicycle and killed; and the shock of it affects that poor mother still. Death is a terrible enemy. To many people death is the worst obsession in their minds. As Bacon says, " Men fear death as children fear the dark." It is the unknown that is so appalling. What is it all like, that undiscovered country from whose bourne no traveller returns, as Shakespeare says? You will find people who would be quite happy were it not for their dread of death. They are all their lifetime subject to bondage because of that fear. I think of two boys who were both very dangerously ill last week. One was a dear child of one of our clergy, and the other my own godson. They were trembling on the brink of death for days. They recovered, but two of the little boys from that same school died. I do not know whether you have ever seen a school funeral. I shall never forget one at Marlborough, when the boys were drawn up as the dead body was carried through them. To many of the boys it is the first time that they have come into contact with death. And knowing all this I rejoice that St. Paul dared to call death the last enemy. This is the anniversary day of the funeral of your dear old rector. He died in the fulness of years, but I go often to his home, and who can deny that the mother and the girls have been desolate since he was taken from them? I say all this because it is only honest to face it. If, in the Good News from God, we have got no Good News about death, we have got no Good News at all.

II. *What is the Good News from God about death?*

(1) First of all, St. Paul says that *death is going to be destroyed.* " The last enemy that shall be destroyed is death." It is not going on for ever. " He that believeth in Me though he were dead, yet shall he live." And as the children said in " The Blue Bird," that beautiful play by Maeterlinck, " There is no death." It is a tremendous comfort to us to think that this awful enemy is going to be crushed, and has already, in a sense, been crushed. There is no part of the Easter Preface more beautiful than those words, " Who, by His death, hath destroyed death."

(2) Secondly, we have this for our comfort, that this great enemy, *Death, is not as bad as he looks.* I have been present at hundreds of death-beds, and you will hardly believe it when I tell you that I have never yet found one person who was afraid of death when it actually came. I have found people afraid of approaching death. I remember one poor girl who said, " I see death coming down like a great shadow on me." And I said to her, " You would trust me to carry you into the next room? " " Yes, I would," she replied. " Then trust Christ, who is far stronger than I am, to carry you safely over." And when I saw her next she had passed over, and there was a smile on her face.

We must all recognize that there are times when we are glad for death to come. Death has been beautifully described as the servant which comes and takes off the sandals from the feet of the tired worker, when the labour of life is over, and puts him quietly to sleep.

(3) Then again—and I just give you these points to think over—we have an answer to that question which is constantly asked: What about those of our loved ones who have gone; *are they separated from us, or are they still joined with us?* In the first place, I would repeat what I said at Hendon—the character of God is at stake. Would God put into a mother's heart a love for her child, and then take that child from her for ever? Then you remember, also, what Christ said when they asked Him that question concerning the married state in the other world, He said, "God is not a God of the dead, but of the living. *All live unto Him.*" There is no marrying there, nor giving in marriage. The old carnal relations are gone. Then again, when He rose again from the dead, and appeared to His disciples, He said, "Behold, and see, it is I Myself." Now if that boy of yours who was killed in the War is still himself, he must have the same affection for you. Therefore, when we put those two things together, and when you think of St. Paul's words, "They that sleep in Jesus will God bring with Him," you have got Scriptural authority for believing that all those who are joined here in love are joined together there. They are not separated from you at all.

I had a rather touching letter sent to me from one whom I know very well, and who has attended these Lenten Missions for many years. This is what she writes:

" I was alone in the room with my darling mother when she died, and when I found she had really gone, before calling anyone in, I knelt down by the bedside, and asked Jesus to take her to Himself, and grant her His own peace.

" The following Christmas morning (about six weeks later) I was at the early Service in her old Church where we had attended together. On returning from the altar after receiving the Sacrament, as I knelt in my seat, I suddenly seemed to be able to see myself kneeling there, and to see all that happened, although, of course, in reality, my head was bent and my eyes were closed. I saw our Lord standing close beside me wearing a deep blue robe, and with long hair falling over His shoulders. He stretched out His left hand and laid it gently on my head, and looked down at me, and then, still keeping His hand on my head, He, with a most tender smile, very slowly turned His head in the other direction, and there, encircled in His right arm, I saw a dim, shadowy form, and I *knew* it was Mother, and that He had come to me that Christmas morning to let me know that my little prayer by her death-bed had been answered, and that she was indeed safe and happy in His keeping, and that He was the Link which still bound us to each other, and He was also letting her know that I was there kneeling at His feet.

" For those few moments (it could not possibly have been more) all my surroundings seemed to have vanished, and I was alone with Him and with her spirit. Then it faded away, and I was back in Church with the service going on in the usual way. It has never happened again, but the memory of it is still as fresh as ever after all these years."

I will put another story alongside that. It happened during the War. There was a very delightful lad who was in the Air Force, and he was rather dreading going into the battle. He had a long talk with me, and I was told afterwards that he said to his people, " I do not mind now since I have had that talk with the Bishop." In the middle of the battle one of our aeroplanes collided with his, and he fell six thousand feet, and was dashed to pieces. His mother very nearly lost her reason, and we were very anxious about her. One day, however, she came to me looking comparatively happy. She declared that she was sitting in her room and her boy came to her, radiant and bright, and kissed her and said, " I cannot come back now to you, Mummy," and vanished. If you ask me whether these things actually took place, I could not say, but I do believe this, that there are certain times when God does give some special vision when He sees that there is a need for it. All these precious things are enshrined in those words in the Creed, " I believe in the communion of saints," which really means, I believe in the unbroken tie between those who love on earth and those who love in Heaven.

III. If this is so, *what effect should it have upon us?* Well, in the first place, it should have a far more uplifting effect. You think of that boy of yours who is being trained in God's school, in the school of prayer and of service in Heaven, and who is watching you—what an ennobling effect that ought to have upon your life! I know a Bishop who lost his son, and I know perfectly well that he has been conscious of the presence of that boy ever since. The thought of that boy's love has had an uplifting effect upon his life. I think of one of my clergy who lost his wife the first month that he was put in charge of a new parish. He was always conscious of the presence of his wife with him, and now after twenty years, he has gone to join her. The thought of her presence was a constant inspiration to him. It ought also to have an effect upon our worship. We are being taught here in the school of earth, and our loved ones yonder are being taught in the school of Heaven. When we come to Church we are joined with them in worship. " Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name." It ought to make us value the Holy Communion. Many men are very much afraid of the Holy Communion, and especially of constant Communion. But we ought not to be afraid of coming to His Table, because there we have Communion, not only with Christ, but with those whom He holds in the shelter of His arms. I am dead against what is called Spiritualism, but I am all for the real Spiritualism which we have in the holy Catholic Church.

Let me close by asking you this question: Are you all really living like those who may be called, even this year, or in ten or twenty years' time, to join the communion of saints in the other world? If we are thinking of going to India, we read news about India, we get lighter clothes for India, we make some sort of preparation for the journey. Yet you find people living quite a careless sort of life, and making no preparations for that journey which we muſt all sooner or later take. Think this over. Some of us have only a short time longer in which to live. But are we all getting a little detached from this world? Are we preparing to learn the tunes of Heaven? Are we ſtriving to get the temper of Heaven? I would like to ask you whether this Good News from Heaven is having any effect upon you?

CHAPTER VI

MAY WE PRAY FOR THE DEAD?[1]

NOW I follow on with what I call the Instruction, in which I try in a very simple and homely way to answer any questions connected with the sermon.

The first question I would ask is this: *Are we allowed to pray for the dead?* I am going to answer that question in what may seem to be a roundabout way, but it is only by doing this that we shall arrive at the right conclusion.

I. First of all, what are the secrets of power in prayer? Your Rector and I began our work in the autumn by going to a School of Prayer. In telling you what I believe to be the secrets of prayer I may say that I have learned more on that subject from Andrew Murray, a Presbyterian minister, than from anyone else.[2] Remember, that in addition to praying for ourselves, we have most wonderful promises to encourage us to pray for one another. " Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." " Whatsoever ye shall ask of the Father in My Name He will give it you." There are five secrets of prayer, and as we study them we shall discover where our prayer life has been wrong, and we shall rectify it in some very important particulars.

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[1] Finchley Parish Church, Wednesday evening.

[2] " With Christ in the School of Prayer," Andrew Murray.

(1) First of all, we have got to realize that *prayer is to a Father.* The world does not think of God as a Father. The people of China and Japan do not think of God as a Father. They do not believe in the Fatherhood of God in India. And that is one of the most blessed and sacred truths of Christianity, that God is a Father. "He that hath seen Me hath seen the Father." Now let us grasp that before we go a step further. It is no good our kneeling down to pray unless we really believe we are praying to a Father who knows us one by one, and who hears every word that we say, and who knows all our thoughts, and who misses our voices when we do not pray to Him.

(2) Secondly, *we must pray in the name of Jesus Christ.* That means something far more than we usually imagine. Of course it does mean that realizing our sinfulness, we say,

> "Look, Father, look on His anointed Face,
>   And only look on us as found in Him;
> Look not on our misusings of Thy grace,
>   Our prayer so languid, and our faith so dim.
> For, lo, between our sins and their reward
> We set the passion of Thy Son, our Lord."

But it means more than this. When you give your name to your wife it is on the understanding that she is faithful to you, that your honour is her honour, that your interests are her interests. When Christ trusts us with His name it is on the same understanding that His honour is our honour, His interests are our interests. Is that so with us?

(3) Thirdly, *prayer is to be in the Spirit.* The Holy Spirit is ready to pray *in* us with groanings that cannot be uttered; that is, with thoughts too deep for human language. We make the greatest mistake in the world when we give up praying because we do not *feel* like it. When you feel unable to pray, then say,

> "Come, Holy Ghost, my soul inspire,
> And lighten with celestial fire."

"Pray in me." We imagine it is no use praying unless we feel inclined to pray. But, remember, we are to pray in the Spirit, and with the help of the Spirit.

(4) Fourthly, *they must be family prayers.* We are not told to pray "*My* Father," but "*Our* Father, give *us* this day our daily bread." You hear some people say, "I never get a prayer answered," and if you ask them what they were praying for, it may have been for a fine day just at a time when the country was needing rain.

(5) That brings me to my fifth point—*we must put first things first.* "Thy will be done on earth as it is done in Heaven." That petition comes before the petition for the supply of our daily bread. We have got to take a large view, and to pray as Christ prayed. What would you rather have, a London with no slums and with no prostitution and with no poverty, or would you rather have a thousand a year for yourself while these evils still remain? You have got to choose.

Would you rather that God's will was done upon earth, or would you rather have something for yourself? Those are five tests for successful and happy prayer.

II. But it is not only that we have these secrets of prayer, but we have the most wonderful promises made to those who pray for others. You find Abraham praying: " Wilt Thou also destroy and not spare the place for the fifty righteous that are therein? " You find him praying to God on behalf of forty, then thirty, then twenty, and then ten righteous men that might be found within Sodom, and God said, " I will not destroy the city for ten's sake." Moses also interceded on behalf of the Children of Israel. " And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." Aaron *ran in between* the living and the dead, and the plague was stayed. What does that mean? What can that mean? It can only mean that God gives the power to man to move the Hand that moves the universe. " If any man see his brother sin a sin which is not unto death, he shall *ask*, and God shall give him life for them that sin not unto death." " Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." Everyone who has been baptized and confirmed into the Christian Church has this wonderful power placed in their hands. Are we using it? Even Samuel said,[1] " God forbid that I should sin against God in ceasing to pray for you." St. Paul relied upon the prayers of his people. I would like to ask you people at Finchley whether you should not begin a life of intercession that you may use this wonderful power. We want intercessors. " Ye that are the Lord's remembrancers, take ye no rest and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." It would be a wonderful thing if, as a result of my Mission, I left behind me here a band of earnest intercessors.

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[1] 1 Samuel xii. 23.

III. What did we learn in that School of Prayer to which I referred?

(1) We learned that we *had under-rated the power of God.* Those young people who say, " Religion is a thing of the past; science for me "—they do not understand that all these wonderful discoveries of science only redound to the glory of God. God thought about Wireless long before the scientists did. We are only reading God's thoughts after Him all the time. All honour to our men of science, but it is God's power behind it all.

(2) Secondly, the reason why a little prayer goes a long way is because there is, so to speak, *grace and strength laid on beforehand.* For instance, we switch on the electric light; it is not the switch that supplies the light; the light itself is there waiting to be used. You turn on the water-tap; the water comes because it is laid on, and is only waiting to be released. Similarly we discover that the pulsing life of Christ is waiting to indwell us. " The water that I shall give him shall be in him a well of water springing up into everlasting

life." Think of what five minutes' prayer may do for you, and of the power that comes into your life as a result of prayer.

(3) At that School of Prayer there were Evangelicals, and Anglo-Catholics, and Central Churchmen; but *we all knew for certain* that we had prayed, and that *our prayers had been answered.* We came away strengthened and inspired, and one of our finest clergymen, Mr. Wilton, of Westminster, preached as he had never preached before in his life, as though on the Mount of Transfiguration, and in the evening in the vestry he suddenly passed away. He had been lifted on to the heights of prayer just at the right moment.

IV. You will ask, What has all this to do with prayers for the Dead? We have answered that question by anticipation. The dead are not dead at all. We are not praying for the dead at all; we are praying for the living. They are all alive, and more alive than they ever were. In the old catacombs you find beautiful prayers for those who have passed over. " Grant them eternal rest, and may eternal light shine upon them." I can understand how at the time of the Reformation men were very indignant at the Sale of Indulgences, and I told them at Hendon how I sympathized with Luther when I realized what he had to encounter. The Reformers said, " This sort of thing will never do "—and in their indignation they cast the whole thing aside. But in these quieter days we can look at things in their true light. Can a mother who has prayed for her boy ever since he was born cease to pray for him because he has passed into the other world? Can that boy who used to say " God bless Mother " every day of his life cease saying " God bless Mother " in the other world? The moment you realize that you are dealing with the living, and not with the dead, the whole question answers itself. There is no more beautiful bond between the Church on earth and the Church in Heaven than that beautiful bond of intercessory prayer. " The Church above loves and helps its pilgrim brothers," says St. Augustine. We are compassed about with a great cloud of witnesses. They are praying that we may conquer in the fight. I want you to go back to your homes and to pray with more earnestness and more faith and more joy, and with more regularity. Intercede for one another; intercede for the diocese; intercede for the parish and for the Rector, and for those who look after you here, and prepare yourselves, by a life of intercession here, for the life of intercession in the world to come.

CHAPTER VII

THE ATONEMENT FROM ST. PAUL'S POINT OF VIEW[1]

"*Who loved me, and gave Himself for me.*" (Gal. ii. 20.)

LET me first explain the method of this Lenten Mission. We pass from place to place, only spending a very short time in each Church, and therefore the people have to take part in the Mission themselves. They have to unite with me in this labour of love. As you listen to the sermon this morning on a very difficult subject, do not say, "I do not agree with the Bishop," but just send me an anonymous question to Fulham Palace, and I will do my best to answer it on Wednesday evening next. If it is too difficult to be answered, then I will say so; for we are accustomed to be very frank with one another; all we want to do is to get at the truth.

Now what point have we reached in connection with this Mission, which I am calling "Good News from God"? At Harrow we took as our text, "Repent ye, for the Kingdom of Heaven has arrived." Repent—

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[1] Hampstead Parish Church.

change your mind, and we saw that was a most natural thing to do. Then we saw also at Hendon that God had provided us with a Greatheart, to use Bunyan's language, to come with us on the Christian pilgrimage, and that Greatheart was our glorious Church, which takes us by the hand and helps us along the way. " On this rock I will build My Church," said Christ. We saw that there was no contradiction between the Church and the Bible; that, as a matter of fact, the Church prepared the Bible for us, and interpreted the Bible to us; and that, therefore, it was the greatest mistake in the world to disregard the glorious help which Greatheart, our great Church of England, which is in our very midst, offered to us. At Finchley we had another piece of glorious news, and that is, that the link between us and those who have passed from us is unbroken. " I believe in the communion of saints "; we realize that those who have passed from us have only gone on before, that they are still with us, and that we are bound together by the beautiful link of mutual, intercessory prayer.

Now to-day at Hampstead I bring you another great piece of news, those words that are enshrined in the Creed, " I believe in the forgiveness of sins." Our text is in Galatians ii. 20: " *Who loved me, and gave Himself for me*." St. Paul was haunted by the sight of the dying Stephen, and by the thought of those men and women who had been imprisoned for Christ's sake, but he was comforted by the thought that even he could be forgiven; and that is what made St. Paul, with tears in his eyes, say, " He loved me, and gave Himself for me."

The other day I received something in the nature of a shock. A very devoted woman was brought to me by one of our staunchest Church people. She was one who lived among the poor and devoted her life to them, and she said to me, " You know, Bishop, I read your Mission books, but there are some things that seem to me to be very shocking in them." " Do tell me what they are," I said, " for there is nothing I like better than honest criticism." So we first of all turned over the pages of " Why am I a Christian? ", which was last year's Mission Book, but there was nothing in that book to which she took exception. Then we looked through the volume of the previous year, " The Spirit of Jesus," and then she pointed to the verse of that beautiful hymn that we sing so often:

" Look, Father, look on His anointed Face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim.
For, lo, between our sins and their reward
We set the passion of Thy Son, our Lord."

" Why," she asked, " is there anything more morally degrading than a sentiment like that? Not to stand up to your own sins, but to put them upon someone else's shoulders is to me a morally degrading thing to do." Now that made me wonder. Here was a woman who was devoting her life to the poor and needy, and yet she was finding in the Gospel something which seemed to shock her conscience. I wondered to myself if, perhaps, our preaching had been wrong, and I believe that we *are* wrong if we depict the Atonement as a mere Gospel of substitution. Let me explain what I mean. There is a helpful little book by Father Paul Bull, entitled " Notes on the Atonement," and he tells of an eloquent sermon preached by a Canon, who almost drew tears from his congregation by painting a picture of Barabbas and his family—still unconverted, still unchanged—but pointing to the dead Christ on Good Friday evening, and saying, " He died instead of me." The moment you hear such a story you see the absolute misrepresentation of the whole idea of the Atonement. The Atonement does not mean that you will be able to live a self-pleasing, comfortable life, doing nothing for others, simply making money, and pointing idly to the Cross and saying, " He died instead of me; and now I can do as I like." That is a total misrepresentation of the idea of the Atonement. No, we have got to change the idea of a Gospel of substitution into the truth of identification. During the War many a lad in Canada and Australia came back home, having heard the call of his country, and went out to France and to Belgium; and as one boy wrote home to his mother, " I have come here, Mother, that you and the girls may not suffer what the Belgian women and girls are suffering." And he gave his life. But there was nothing morally degrading about that. He was one with his loved ones, and one with his country, and because he loved them he was willing to give his life for them. Those of you here at home who were nursing, or engaged in munition work, you were also one with our soldiers in a great and glorious common cause. We cannot understand the Atonement for a moment unless we thoroughly believe in the Incarnation, when He made Himself one with us. " Closer is He than breathing, and nearer than hands and feet."

Before I go a step further let me ask you this question : Are there any here who are living idle, selfish, self-pleasing lives, imagining that they are being saved, because they can point to the Cross and say, " He died instead of me "? If so, then let me say that you have not begun to grasp the Gospel yet. I will try this morning to make it plain to you that, although we shall never get to the bottom of it, the Atonement is *intellectually satisfying*, and *morally stimulating* as well as *spiritually comforting*. I have myself felt every intellectual difficulty about Christianity that anyone could feel.

(1) Let us see whether, without saying anything which is morally degrading to the intellect of a single person, we can say anything about the Atonement which can be *intellectually satisfying*. Why was the Atonement necessary at all? We read the story of the return home of the Prodigal Son; how that he was welcomed back and received by his father—why, you ask, cannot God receive us all back like that without there being any Atonement or death on the Cross at all? Well, now, I believe when we ask that question we forget three very important things. I might enlarge upon the agony

of the father and how often he put the lantern in the window to guide back the footsteps of the erring son, and what an agony it was when the Prodigal went away, but I hasten on to even more important things.

(*a*) In the first place, we are leaving out the *enormous gulf between the holiness of God and our own sinfulness.* I am not going to drag up before you the horrors of the underworld of London. I would rather not tell you the moral effects of the terrible overcrowding that exists in many of our slums. The very fact of our allowing such a state of things to continue demands an atonement all to itself. But I would rather think of the happy and respectable lives of the people of Hampstead which are probably lived by most of you present. Well, do you realize—and I put myself among you—the enormous gap between the holiness of God and our own lives, with all their imperfections and sin? Sometimes we think that no bridge was needed, but God thought there was. You can jump a brook, but when you get to the Mississippi you want a bridge. We ought to thank God that He has provided a bridge, that He has made it possible for us even to think of living with God and the holy angels.

(*b*) Such a question *leaves out the existence of evil spirits.* Now I think I might call myself an Orthodox Modernist, for I try to study everything that has been written from a Modernist point of view, and all that the best scholars can put before us about the Bible, and I am prepared to believe that our Lord acquiesced in the popular view of the Davidic authorship of the

Psalms. But I do not believe you can apply such reasons to what our Lord said about evil spirits. I believe that our Lord said too much to make it possible for us to disregard Satan. He said Himself, " I beheld Satan as lightning fall from Heaven." " Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat." St. Paul goes further and says, " We wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Mind you, my friends, never is the Devil so dangerous as when he shams dead, and if there are some here who do not believe in evil spirits, or indeed in the evil one at all, you would be surprised to find how he springs out suddenly in what may be an apparently peaceable family, and reveals his presence. There is a great fight going on between the forces of Heaven and the forces of the evil spirits, and is it not splendid to think that our Captain is leading us in the battle, like the beloved captain in Donald Hankey's books? He is found with his body next the wall, but he has broken the defence down first. We can follow, because He has gone on before. If He had not gone on first where should we be?

(*c*) Then again, when during my days of doubt I was nearly kept from being ordained, I was greatly helped by dear old Dr. Dale, the Nonconformist—and I do not think his book on the Atonement is at all out of date to-day. *He says that somebody had to keep the broken law of God, for nobody had kept it.* If there was no prosecution for crime in England, and a man was let off directly he said he was sorry, where would the standard of morality be? God had to keep up the moral standard of the world, and somebody had to keep the broken law of God; and the Son of God, to whom all judgment was given, came to do it. "Lo, I come to do Thy will, O My God." He perfectly fulfilled it by His life, but in fulfilling it, because He came up against the cupidity of Caiaphas, the worldliness of Herod, the treachery of Judas, He went down before it. It meant death for Him, and He died in perfectly fulfilling the broken law of God. It is because we are one with Him, because we are bone of His bone, and flesh of His flesh, that we can plead His sacrifice; and, therefore, it is not a morally degrading thing to say in the words of the hymn I have already quoted,

> "For, lo, between our sins and their reward
> We set the passion of Thy Son, our Lord."

(2) Is it *morally stimulating*? You will find that the great reforms of the world have been carried out by those who believe this. John Stuart Mill said, "Live, so that Jesus Christ will approve of your life." Lecky, the historian, said: "The record of those three short years did more to regenerate mankind than all the disquisitions of philosophers and all the plans of statesmen." I think of that lady missionary who has now gone back for another four years of service among the Zulus. What sent her out there at her own charges for all these years? If you ask the noble army of

martyrs, they would all answer by pointing to the Cross, and by saying, " That is what stimulated us. In this we conquer." And I would like to ask you here, How much is this stimulating you? How much is it stimulating you to give more regularly? We sing in Church:

" Love so amazing, so divine,
Demands my life, my soul, my all."

Spurgeon used somewhat cruelly to say to his congregation, " You know you are fingering in your pocket to see if there is a threepenny bit there to put into the offertory." We must live up to the things we profess. If only people understood what the Cross really meant, there would be no difficulty whatever in helping on the advance of the Church in London and in Greater London. It would all be made so easy if the Cross really impelled us to give. Or again, does the Cross make you *give up* anything? There are some things you dear people ought to be giving up. Are you controlling your temper? Have you made that quarrel up? What is the Cross stimulating you to give up? Is it stimulating you to say, " I will make a clean breast of everything before Easter "? If you do you may have peace with God through Jesus Christ our Lord. Such a step may mean the complete re-casting of your life. There is so much selfishness in our lives. Ask yourself between now and next Wednesday, May it not be true that my whole life has got to be entirely altered?

(3) And then it is *spiritually comforting*. I do wish that some of those who criticize Christianity would do

some work among the poor for five years, and then they would find what the Cross does for the sorrowing and the sinful. I tell you frankly I could not have spent forty-five years in visiting the sick and comforting the mourners if I did not believe in the Cross. It is the one thing that keeps steady our faith in God. Perhaps there is someone here who is sorrowing or in pain. I would remind any such that Christ bore the scourge Himself that He might comfort those in pain or sorrow. Then again, how comforting it is when you realize that your sins have been forgiven! I have known people who have been miserable for years, and when they have confessed the past, and received absolution, their lives have been completely changed, and they have experienced that peace and joy which the world cannot give, nor take away. But it is only as you plead for forgiveness in Christ's Name that peace and assurance of pardon will come.

So I come to you to-day, and I point once again to what is really the centre of the whole world. There never has been anything like the Cross of Christ, and there never can be anything like it. It is the one supreme event in the world's history, in one sense the most awful crime that has ever taken place, and, in another sense, the greatest blessing that humanity has ever received. As He speaks to you from the Cross, " What hast thou done for Me? " let there be a definite answer from you, " I will do this—and this—for Thee."

CHAPTER VIII

THE ATONEMENT FROM CHRIST'S POINT OF VIEW[1]

"*The cup which My Father has given Me, shall I not drink it?*" (St. John xviii. 11.)

ON Sunday we contemplated the Atonement from St. Paul's point of view, and heard what he said. "He loved me and gave Himself for me," and we saw the fatal error in a gospel of mere substitution as opposed to the truth of identification, and that Christ's life and death only avail for us because He had made Himself first of all one with us in the Incarnation. And I tried to say that there was a way of looking on the Atonement which was intellectually satisfying, morally inspiring and spiritually comforting.

But now we must turn to see the same great act from Christ's point of view, and this is contained in what I have taken as my text: "The cup which My Father has given Me, shall I not drink it?" This is a very sacred text to me, as I took it in St. Paul's Cathedral on the first Sunday in the War, when I tried to give a message to the Nation, to face the crisis which had so suddenly come upon it.

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[1] Hampstead Parish Church, Wednesday evening.

There were three brave soldiers sitting under the pulpit, and one shook me warmly by the hand afterwards and said: " I came in very sad into the Church, but I don't mind what happens now." They were all three killed; but it rejoices me to think that my words on that occasion were of some help to one, anyhow, if not to all three.

Now we notice, in the firſt place:

(1) *That Chriſt did not deny the reality of pain.* He knew He was to endure next day suffering and shame, and the bitterness of a false accusation, an early death, and, worſt of all, the close association with sin, which was peculiarly bitter to His sinless Soul. I am going to say later on to-night something about Chriſtian Science, but I would only say now that we are hearing again to-day that old cry addressed to Chriſt upon the Cross: " Come down from the Cross and we will believe You." We have to realize that if we attempt to ask Chriſt to come down from the Cross, as some people do to-day, we are making an impossible demand.

Now I always have a reading in the early morning, and, curiously enough, in my early morning reading to-day I read this ſtriking passage from an intereſting book by the Rev. Hubert L. Simpson, entitled " The Intention of His Soul." This is what he says:[1]

" Once again that insinuating voice is heard, ' Come down, come down.' What has religion to do with a cross of suffering? Pain, anguish, sorrow, doubt, darkness, the sense of being forsaken by God—these are the very last sensations, surely, that a Son of God should ever know. So the thought came to our Lord. Why, the whole thing's at stake! If You are really the Christ You had better come down out of that if You expect us or anyone else ever to believe in You. If the temptation on the pinnacle of the temple was great, what shall we say of the temptation on the pinnacle of the cross? To take the pain out of life and the sting out of sin, would that not be a sure way to the hearts of men? But He who hung and suffered there was as though He heard them not.

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[1] pp. 127, 128.

"Those voices were never more clamant than they are to-day. Never was there a time when the offence of the Cross was more offensive. People will run sentimentally to-day to the manger in Bethlehem, but at Calvary they still 'stand afar off beholding that sight.' This is an age when everybody seems to be out for devices to save labour and eliminate pain, and they want a religion to match—a religion that is drenched with sentiment but absolutely dry of sacrifice. There never was an age that was so ready to be religious—on its own terms. They like Christ—'the Christ' they prefer to call Him now. 'How sweet the name of Jesus sounds in a believer's ear!' H'm, sweet, perhaps, but a little sloppy. These people refer to God Almighty, too, as 'the All-Father,' which is perilously near all-nonsense. They offer Christ upon His Cross, if He insists on staying there, not myrrh and vinegar, but a little lavender water. But if they could only get Him to come down off that Cross! A crown of thorns is such a nasty prickly thing! A religion without suffering or service—how attractive it would be! How specious the invitation to come down from the Cross! How far-seeing! How worldly-wise! It has been left to our age to launch those fancy and crossless religions upon a world that is only too ready to embrace that kind of thing, the religions beloved of upholstered suburbia, but which somehow one can't see going down into the slums with William Booth, or marching through the heart of Africa with David Livingstone.

" You can always tell these rose-water religions by the place they give to the Cross, or rather the place they refuse to give it. Said an adherent of one of them, on seeing a copy of Dr. Denney's book, ' The Death of Christ,' on my shelves, ' But *we* don't believe the eternal Christ died.' A nasty rebuff for Paul of Tarsus! ' Come down from that Cross, and you can do anything you want with this generation, Thou Jesus of Nazareth,' they cry. Abolish pain and suffering, and we will believe in you.

" What a ghastly travesty of truth! You are still offering the hungry soul a stone instead of bread, even if the stone you offer be a diamond. What has a pale, gossamer fantasy of make-believe to give a suffering and sinful world? ' We preach Christ crucified,' and unless we are going to do that we had better go and tout for some harmless patent medicine. We preach One who did not say, ' There is no such thing as pain,' but ' the cup *that My Father hath given Me*, shall I not drink it? ' And He is present to-day with all sufferers everywhere, and with all who are not denying suffering but defying it. We preach a Saviour who did not pretend that life could be lived without pain and sorrow, but One who won through to the love behind the loss. We are joined in a believing fellowship, not with men who said, ' It is good for me that I managed to dodge the blow,' but who without one shred of affectation declare, ' It was good for me that I was afflicted.' And there are hundreds who will tell you that they have proved the truth of the assertion that ' when God gives to us the clearest sight, He does not touch our eyes with love, but sorrow.' ' If Thou be the Christ,' they say, ' stay on the Cross.' "

Well, now, the first point, therefore, is that Christ Himself did not deny pain, and having come from the bedside of a poor woman screaming with pain from cancer, it is almost impossible to listen with patience to the declaration that pain does not exist.

(2) The second point in what our Lord said is this, *that He did not stay in any secondary causes*; He looked behind the secondary causes to His Father's Hand. If you come to think of it, it would have been so very easy to attribute His death to secondary causes. He might have said, " This is due to the ambition of Caiaphas, the treachery of Judas, the worldliness of Herod, the cowardice of Pilate, the fickleness of the populace." It is perfectly true that all these took a part in it. But our Lord looked behind all those things. He said, " The cup which *My Father* hath given Me, shall I not drink it? " He would not lay the blame on any of these people at all. I do think that when sudden trials come to us—and some of those who are young may have to face an early death, and we may all at some time or another have to bear false accusation—we must be careful not to lay the blame on secondary causes; we must look behind all these things, and see the Father, and realize that while He does not necessarily send pain as a kind of punishment, He does order all things in Heaven and earth for our good.

He is *all-sovereign*, which is a better translation of Παντοκράτωρ than All Mighty. He overrules the evil for our good. I believe we make the greatest mistake in the world when we do not look up, and say, with Christ, " The cup which My Father hath given Me, shall I not drink it? " (You find the metaphor of the cup in the Old Testament, in Isaiah and Jeremiah,[1] especially as describing the cup of God's wrath. I used to wonder why Christ used this metaphor until I examined these passages.) Remember this One who was to drink this cup was all the time the Son of God. His Father proclaimed from Heaven, " This is My beloved Son in whom I am well pleased." Now then, can any of you say that God has forsaken you, that God does not love you because you have to drink the cup, when you see it brought to the lips of the Son of God Himself—and that the most awful cup in the world? When the cup of suffering comes to you, think of that. Perhaps that cup may come quite suddenly; it may be loss of money, or perhaps some terrible domestic tragedy; but whatever it is, do not say that God has forsaken you. You cannot say that when over the head of the very One who drank the cup of death there rang the verdict, " This is My beloved Son."

(3) We see Christ *taking the cup in both hands, and draining it to the dregs.* That is the next thing we see. The result of doing that was a peace and a joy, which although broken for a short time on the Cross when He felt His Father's face was hidden, yet soon came back,

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[1] Isaiah li. 17, Jeremiah xxv. 15.

for Christ was able to say at last, " Father, into Thy hands I commend My Spirit," and the result of drinking that cup was the salvation and redemption of the whole world. Now then, what are we to do when the cup is brought to our lips? First of all we may legitimately pray that the cup may pass from us. There is nothing cowardly about that; our Lord Himself did it. " Father, if it be possible, let this cup pass from Me." This poor woman to whom I referred, and who is suffering so much pain, said to me, " Oh, Bishop, may I hope to be able to walk again? " She is yearning for a renewal of life, she is yearning for a cessation from pain, and there is nothing wrong whatever in praying for freedom from suffering. Then we can take any legitimate means possible to get the cup removed. If it is some false accusation, if it is some terrible domestic trial, get it put right if you can; let the cup be removed if possible. But if it is the Father's will that we are to drink the cup, then let us put it bravely to our lips and drink it to the dregs. The experience of thousands is this, that when we do that, believing that it is the Father's will that we should drink the cup, God helps us through with it, and we have a peace and strength which the world can neither give nor take away; and it does more good for the redeeming and help of the world than all the sermons that have ever been preached. More people are influenced by suffering, patiently endured, than by anything else in the world. I ask you, then, to remember all your lives the cup from our Lord's point of view. We have seen it from

St. Paul's point of view. This was our Lord's point of view. " The cup which My Father hath given Me, shall I not drink it? "

QUESTIONS

I have been asked only three questions; the first about the Holy Communion would require a book to itself to answer, so I will only answer the other two.

The first is this:

> (1) " Why did God make such a mess of His creation of the world that He had to send His Son to remedy it? "

That is put in a very popular way, and is not meant to be irreverent, I am sure. After listening to all I said on Sunday about the Atonement, the writer asks, Was not God to blame? Why did He make it possible for man to fall, and thus necessitate this painful apparatus of the Atonement to undo the mistakes of the Creation? The answer centres round the question as to how much we believe in free will. We used to argue about this in Bethnal Green on Sunday afternoons. We used to ask whether man had free will, and whether it was right that he should have free will or whether it would have been better that he should be wound up like a clock and made to go right. Some of the men thought it would be better if they were like clocks, but after arguing out the whole question they usually came round before the afternoon was over, and were very glad that they were men with free wills after all. Was it really worth God's while to create a set of puppets who were bound to do this and that? Why did God create men at all? Well, first of all, that they might share the happiness of God Himself, and also that He might have through all eternity children of His who were intelligent and who had freely chosen the good. The more you think of it the more you see that, if you were to be free to choose the good, you must be left free also to choose the bad. You know perfectly well that you act as if you had free will, and you treat people on the assumption all the time that they have got free will. Man was started on his way as a person of free will. I believe that man's body was evolved through many thousands of years, and that at a certain time he was endowed with the qualities that make him a man, and, having been endowed with those qualities, he was liable to go wrong, and he did go wrong. "There is none that doeth good," we are told, "no not one." God then had to choose between annihilating the human race or saving it. He saved it, and became one with it; He determined to win the world back, to redeem the world; and we see the whole process going on. Every sermon preached, every mission service held, every hymn sung—it is all to win back the will to freely choose the good. And I do not think we have any right to complain; rather, we ought to thank Him for His mercy. This redemption of the world has cost the blood of His Son, and that was one of the most glorious things that God ever did.

The second question is this:

> (2) "What do you think of Christian Science, which is so much in vogue in Hampstead? Can you be a Christian Scientist and a member of the Church of England at the same time?"

I have read twice through a book,[1] which is a most excellent one, by the Warden of New College, Oxford, the Right Hon. H. A. L. Fisher, which is an examination of Christian Science, and I did that in order that I might be able to give an intelligent answer to that question. There is no doubt that Mrs. Eddy was a wonderful woman. She was left with only £40 a year by her first husband, and yet she died at the age of ninety-three worth three million dollars and with something like three thousand Churches started in every part of the world. When her third husband was ill she called in a doctor for him, but did not follow out what the doctor prescribed, and, in consequence, he died. You would have thought that that would have ruined her reputation, but it did not. In her books she compared herself to the woman mentioned in the Book of the Revelation—you would have thought, too, that such a claim as that would have done her harm, even in America. Yet in spite of all that, she went on from strength to strength and from progress to progress. How can you account for all that?

(*a*) Was it not the *cheerfulness of her religion* as contrasted with the stern Calvinism in which she was brought up? The brightness of religion was an attractive thing to her, and through her to those to whom she spoke. Evidently, too, she had a beautiful voice. The first reason, then, for her success was no doubt the cheerfulness of the religious note which she sounded. No doubt you have noticed in some of your friends who have become Christian Scientists that they really have become much more cheerful and easier to live with than they were before.

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[1] "Our New Religion," by the Right Hon. H. A. L. Fisher. (Ernest Benn, Limited.)

(*b*) Then, secondly, she taught the truth of *the power of the mind over the body.* It had been to a large extent lost sight of, and we owe a debt to Christian Science for its recovery. Undoubtedly the mind *has* a most wonderful influence over matter. There are numbers of people who imagine they are ill, and yet they are not ill at all, and the teaching people to make the best of things has had a most extraordinary effect in thousands of cases.

(*c*) Then in fairness we must add a third reason.

" When we ask," Mr. Fisher says, " what was the inner source of her power, the answer can only be that it was religion. Upon many of her intimates she made the impression of a saint. The great ideas of God, of immortality, of the soul, of a life penetrated by Christianity, were never far from her mind. Patients who came into her presence went away soothed and heartened by the spectacle of a nature so confident and composed and by so blithe an outlook on a dismal world. A woman in whom happiness was the fruit of faith, and faith, equally compounded of a vision of other worldliness and a strong sense of Divine dedication, was impervious to the ordinary ailments of mankind. Though she walked over thorns, her tread was as light as air. She lived on because the emotional stresses which come to men and women of divided aims or shrinking sensibilities did not appeal to her. The will to live, to work, to achieve her destiny, dominated all lesser promptings." [1]

(*d*) Then I must add to that the fact that this confidence in a glorious world, with no pain, no trouble, no war, caught the imagination of those who are very liable to be caught by new ideas.

Now let us look at the other side. It is quite clear that such a religion as this could only exist if the world was carried on on exactly contrary principles. Mr. Fisher puts this side of the case so well that I would rather read to you what he says than say anything myself:

"The spread of Christian Science in the United States has been so rapid as, in some quarters, to engender the fear that the political direction of the republic might, ultimately, fall into the hands of the members of this well-meaning but fantastic sect. Christian Scientists may rule a State; not so Christian Science. No community of men and women governed on strict Christian Science principles could hold together for a year. An American republic directed by rigid Christian Scientists would in a very short time be a vast cemetery. There would be no laws enforcing vaccination or prohibiting adulteration in food and drink. Since the purity of milk would be undefended

[1] p. 61.

by law, babies would die in their thousands. The deaths of mothers in childbed, already, despite all the arts of the physician and surgeon, a terrible feature of human experience even in the most civilized societies, would be multiplied to an incalculable extent by the substitution of 'metaphysical' for surgical obstetrics. The cities would be undrained; the doctors, surgeons, and nurses would be driven out of practice. There would be no provision for the inoculation of infectious diseases. Typhoid, cholera and small-pox would rage unchecked. A strict execution of Mrs. Eddy's doctrines throughout the world would in a very few years extinguish human life upon this planet. If Christian Scientists are enabled to sustain existence to-day, it is because they are members of a society which is regulated by principles the opposite of their own. The Christian Scientist, like the inmate of the lunatic asylum, is a social parasite. He can only exist as one of a community which thinks otherwise than he. Living under the shelter of that great body of rules and regulations which every civilized community has built up for the protection of the public health, and profiting by the wise precautions, which are due to the accumulated experience of generations, he can practise a great part of his doctrine with comparative immunity. But if the State were governed on the principle that physical evils are unreal and therefore not to be feared or provided against by physical means, where would he be? The house in which he lives has been built out of the fear of heat and cold, of rain and snow, and it has been drained as a deliberate material precaution against disease. If he goes out into the street he finds that the traffic is regulated from fear of accidents. Legislation based upon fear protects him from injurious bacilli in milk, water and food, shelters him from contact with dangerous infection, and endeavours to counteract the many sources of pollution which arise from the aggregation of large numbers of people in the same place. He would not be able to drink a cup of tea or coffee unless a number of purely physical precautions had been taken for many centuries to prevent shipwreck at sea. The fear of toothache, which prevails very widely among human beings, has provided him with a convenient instrument with which to clean his teeth. The fear of dyspepsia ensures him a supply of tender meat. At every point he finds himself enjoying advantages which flow from the fact that the community of which he is a member has for many centuries regarded illness and accident, not as false beliefs, but as very real evils, to be feared and guarded against by timely precautions." [1]

But we may go further. Christian Science would really not have survived to the extent it has if the Christian Scientists were perfectly logical in their belief. A lady whom I knew very well, who was a Christian Scientist, when she broke her leg in the hunting-field, sent for a surgeon at once; and Mrs. Eddy herself was forced to allow that vaccination could not be forbidden. Then again, it has no gospel for the poor. What Mr. Fisher says I know by experience in East London is so true.

" What can it say to the dying pauper in the slums which he will not regard as an affront to the lessons of a lifetime? It will tell him that his pain is an error, his illness an error, his poverty an error, his impending death an error. It will tell him that he is suffering from the delusions of a mortal mind, that all that he has regarded as real—his body, his experience, his sufferings—is, in effect, a dream and a delusion, and that the only reality is that which seems to him most distant and phantasmal. To the downcast and the outcast such a philosophy is a cruel mockery. They know instinctively that it is false." [1]

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[1] pp. 163-165.

Now what can we learn from all this? That there is a truth enshrined in Christian Science and that there is a great influence of the mind over the body. You remember St. Paul's words, " Whatsoever things are lovely, whatsoever things are of good report—think on these things." What we have got to do is not to rail at our Christian Scientist brethren, however wrong we may think them to be, but to try and learn from them some useful lessons. Let us feed our minds on all that is good and pure and true; what we have neglected is the Church's constant lesson of meditation. When I visit anyone who is sick I always try to cheer them. We ought to spend at least a quarter of an hour each day meditating upon some beautiful thought in the Bible, and when we have to bear some trial, when we have to drink the cup, we must do it with the same brave courage that many Christian Scientists display, but with a courage founded upon a sounder faith and a truer philosophy.

[1] p. 176.

CHAPTER IX

THE PROMISE OF A FINAL TRIUMPH [1]

" And there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." (Rev. xi. 15.)

WE are in the midst of a Lenten Mission in the North of London. The subject of the Mission is " Good News from God," and we have heard some splendid bits of Good News as we have passed along through Harrow and Hendon and Finchley and Hampstead. At Harrow the Good News was " Repent, for the Kingdom of Heaven has arrived." Another bit of Good News was the realization of what Greatheart, our dear old Church of England, was to us, always at hand to help the pilgrim on his way—" On this rock I will build My Church "—our text said. And we saw that there was no branch of the Christian Church which was so Scriptural, so historical, so apostolic as our beloved Church of England. Then, further, it was a great comfort to us to know that there was an unbroken chain between this world and the next, and what we speak of as " the communion of saints " is really that unbroken communion between the spirits here and the spirits yonder. Then at Hampstead we went into the question very carefully as to why Christ had to die. We asserted, not that anyone could *understand* the Cross, and that it was not by any theory of the Atonement, but by the fact of it, that we had the glorious news of the forgiveness of sins; and that all who had not been forgiven could be forgiven before Easter. Christ came down and made Himself one with us—that is the point. The Incarnation comes before the Atonement—otherwise the Atonement would have had no avail for us at all. But now we can plead His Name:

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[1] Edmonton Parish Church.

> " Look, Father, look on His anointed face
> And only look on us as found in Him."

I. Now for you at Edmonton on this Palm Sunday, I have selected as the best bit of news that I can give you from God—*the ultimate triumph of the cause of Christ.* " And there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." That is, surely, a bit of Good News; and yet, to be quite frank, things often do not look like it. I always think in these Missions that the great thing is honestly to face realities. You look around Edmonton—and other places are the same—and you see the churches and the chapels half empty. There seems to be a tide of reaction against organized religion all over the world which is very depressing for the clergy and ministers, and for some of you. You have numbers of friends who possibly never enter a place of worship, and who possibly look on you as rather out of date. It was discovered at the Jerusalem Conference that the real enemy we had to face was not some other religion, but that all religions were face to face to-day with materialism. There seems a determination on the part of many to get all the good out of life they can, and to leave out God entirely. I was reading recently a very interesting book[1] by Canon Peter Green, one of those fine preachers in the North, and he spoke of many respectable, well-living people who were leaving God entirely out of their ken, who do not think of Him, and do not pray to Him. When that great gathering took place on the Mount of Olives, they all agreed that the enemy of religion was the materialism of the present age; that people were simply living for the things of this world, and having no use for anything beyond. I am bound to say that there are certain things in our own country to-day which are very disquieting. The prevalence of divorce, for instance; and the way in which certain means have been discovered by which it is possible to be immoral without any consequences following, means which are within the reach of our young people. Then there is the increase in the number of suicides; you find young people making these suicide pacts, not realizing that suicide is self-murder. There is further this open talk about sex questions on the part of young people to-day. I do not say that it has no advantages, but I do say that it constitutes a grave danger. Therefore I can imagine some people taking a pessimistic view of the world to-day, and saying, " Did not our Lord say, ' When the Son of man cometh shall He find faith on the earth? ' "

Now in spite of all that I stand to-day as your Bishop to say that we have reasons to look for the ultimate triumph of the good; and I will give you three reasons why I say that. I am taking it for granted that you believe that Jesus Christ was the Son of God, and that He brought us Good News from God.

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[1] " The Fatherhood of God."

(*a*) As you read the New Testament you will find a *most hopeful note* in everything that is said. You remember how Christ told the poor woman who anointed Him that her deed would be made known to all the world wherever the Gospel was preached. He had no doubt that it was going to be preached all over the world. " Then shall the righteous shine forth as the sun," He had no doubt about that. The bridegroom comes at last in spite of the waiting. The great harvest comes at last. Men spend all they have in buying the pearl of great price. All the parables end hopefully. This note of optimism, this note of hope, rings through the New Testament.

(*b*) My second reason is that the more you look into the world the more you find that there are *signs of all this coming true.* When I went on my tour round the world I saw many different religions at work. Though I believed in Christianity before, I came back with a still greater faith in its future, because I found that the only hope for any nation was the Christian religion. In Japan they said, " Please don't take away your missionaries; we value them so much here." Here our Infant Welfare work springs from Christianity. " There is none other Name under Heaven given among men whereby they may be saved, except the Name of Jesus Christ our Lord." I see here a number of thinking men, who know the Labour world, and who know what is being said; I think they will bear me out when I say that all these efforts to improve the condition of people are really due to Christianity. It has been the Bishops in the House of Lords who have really led the Housing Campaign. There are numbers of people who are willing to lend their money at a cheap rate in order that decent houses may be built and let out at a rent that working people can pay. The Churches are leading in all this. The best part of the Labour Movement is due to Christ. I was talking recently to a man who gave up his place in the Army that he might join the Labour Movement, and he told me that it was to them a religion; they were trying to help the under-dog; they were aiming at getting decent homes and decent wages for everybody. It was Christ who taught him that. This Naval Conference which is being held in London for the purpose of getting peace among the nations is all Christian at heart. It is working as leaven works in a mass of dough; and gradually there is going to come something out of it. Gradually we shall have peace and brotherhood, instead of strife and hatred and suspicion. I believe myself it is coming true that one day the kingdoms of this world will become the kingdoms of our Lord and of His Christ.

(*c*) Then again, we think to-day of *what is happening in Russia.* How you mothers must be shocked at the thought of those thousands of homeless children roaming along the roads like wild beasts. Think also of the terrible immorality; think of the hundred poor little girls under fourteen in one maternity home connected with one mixed school—all due to the anti-God campaign and the breaking down of the old tradition of morality. The moment religion goes, morality goes. Let us not be disheartened about the progress of our cause; it has its set-backs here and there, yet we know that the Chriſtian religion is winning all over the world. The only really successful thing in the world is the Chriſtian Church. Thousands are being brought within its folds in China and in Africa, and in all parts of the world.

II. But mind you, I am not saying that we are *all* going to win. I have said the Cause is going to win, but *we* may be left out. That searching saying of our Lord's often comes to my mind, " He that is not with Me is againſt Me; he that gathereth not with Me scattereth." What are you yourselves doing? I put it to you, what a terrible thing it would be if in our generation we loſt the chance of helping Chriſt to win. Perhaps some may say, " We want to take advantage, Bishop, of what you are saying to-night, and to think it over afterwards, but what are we to ask ourselves? " Let me give you three queſtions, and I ask myself the same queſtions, for I am only preaching to you what I preach to myself.

(1) The firſt queſtion is this: *What part does God play in your life and in my life?* That is a very important queſtion. The Lord Jesus Chriſt absolutely truſted in God. Although everybody was scheming againſt Him, yet He was certain that God would not fail Him. God hid His face for a brief moment, but shortly afterwards Chriſt was able to say, " Father, into Thy hands I commend My Spirit." He truſted in God. God was all in all to Him, and therefore it was on Eaſter Day that before Heaven and earth God juſtified His truſt, and raised Him from the dead. How is it with you? How many minutes in the day do you spend with God? I know you have to be up

early in the mornings and to rush for your train, but just for two or three minutes kneel down and ask God to help you through the day, and then in the evening spend more time in His presence. But it is not only kneeling down to pray; but is God in all your thoughts? When you are working in the office you can be thinking of Him. What difference would it make to your life if you believed that there was no God? I would like to feel that some of you here who have been very careless about your prayers began to pray again. And I would love to think that some of you started a little family prayer. I am an immense believer in family prayers. But at least start praying yourself regularly. Once you banish God out of your life you have lost your chance of sharing in the victory. His cause will sweep on, but you will be out of it because you have taken no part in it.

(2) Or again, *what effect upon us has the death of Jesus Christ.* Last Sunday I tried to prove at Hampstead that the Atonement was intellectually satisfying, morally stimulating and spiritually comforting. Have you found it morally stimulating? What have you done for Christ? What are you doing for Him? I want you to picture Jesus Christ on the Cross. He says, " This have I done for thee, what hast thou done for Me? " I believe we shall see the marks of His crucifixion still in His feet and hands and side when we go into the other world. We must have something also to show Him in return. Perhaps we have taught in the Bible Class. Perhaps we have visited some sick people. Perhaps we have stood firm for Christ when we have been attacked in the office, or laughed at for being a Christian. We may

have some marks of the Cross upon us. May we all say to-night, " This Thou hast done for me, for Thee I will do this—and this—and this."

(3) Remember, too, that you are the *Body of Christ, the only Body He has on earth.* We are His hands and feet and voice in this world. Then ask yourself, What am I doing? Has anyone become a Christian because of my life during the last twelve months? I do not mean that you are to be perpetually preaching. Many people are far more convinced by the unselfish lives that are lived by God's people than by any amount of sermons. What are you doing to extend the Kingdom of our Lord in this place?

We think on Palm Sunday of that little procession of triumph. It is a symbol of what is going to happen some day, when the King of kings and Lord of lords will have His triumph. " The last enemy that shall be destroyed is death. All things will be put under His feet, and He shall reign for ever and ever." It is a wonderful encouragement to the Christian worker. But there is also on Palm Sunday a note of warning. Christ wept over Jerusalem, and said, " If thou hadst known, even thou at least in this thy day the things that belong to thy peace, but now they are hid from thine eyes." That might be said over some of us. This is our glorious day of opportunity; it is not too late even now to fling ourselves into the great battle. Come and join the ranks of the Lord's army, and let your hope be fixed on that coming day " when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and when He shall reign for ever and ever."

CHAPTER X

HOW NOT TO FORGET[1]

THE message of the Mission is "Good News from God," and we have got to realize that the whole Gospel is a Gospel of Good News. Bishop Westcott said to me years ago, "I do not take too much trouble about the difficulties; I just preach the Gospel of Good News." It encouraged me as a young man to hear that. Each week through this district of North London we have been taking a separate bit of Good News. Your message here on Sunday was concerning that certain victory when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ and when He shall reign for ever and ever. I pointed out to you that there was no pessimism in the New Testament, but that it contained a message of hope. I said that the one hope of the world was Christianity, and that even in this country, what was really stirring us to try and get peace among the nations, and better housing for the people, was the Christian spirit working in the world. I finished my sermon by asking the question, How did it all come home to us in Edmonton? What effect had the Cross upon us day by day? Did we realize that we were the only Body that Christ had on earth?

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[1] Edmonton Parish Church, Wednesday evening.

On the Wednesday we have an informal talk over the Sunday sermon, and I am going to speak to-night on " How Not to Forget." I lived for nine years in Bethnal Green, so I can claim to know something of the life of the working-classes. My belief is this, that when you see thousands of people in a place like Edmonton, who seem to be taking no notice of religion, it is not that they are against religion; it is that they are so overworked, and have so little time, that they are forgetting these things. This is borne out by the only letter which I have received from Edmonton; and what the writer says I believe is typical of what others are experiencing. This is from a very busy worker, and this is what she says:

" I am a very busy Matron of a small general hospital with no resident House Surgeon. My time is usually spent in chasing around, assisting at operations, X-Raying patients, attending to accidents, interviewing visitors, attending committees, comforting and keeping all those in my care, supervising maids, nurses, etc. Not one moment in the day hardly when I am really alone. Even in bed (and I rarely go to bed until one a.m.) I am liable to a call from the night nurses for some emergency. I have, after years of doubt, *proved* the fact that God has a personal love for me, and in return I have a very real love for Him. I would like to be able to say that I spend so much time a day in quiet communion with Him, but I just can't. The majority of my prayers are said in thought as I trot around, in all matters of emergency, a thought or prayer, 'Show me, Lord.' 'Guide me.' 'Tell me what to say.' 'Help them.' 'Lead them'—and so on. Hundreds of times a day I feel He is near and ask Him. But I just cannot kneel down and pray. I'm always so sleepy in the mornings, and my brain is always so full of things at night, and the moment I kneel down my thoughts are here, there, and everywhere.

"My Communion also suffers in the same way. In fact because of these wandering thoughts I have given up my weekly rule, and have no rule. It's all so dead, and yet I know He is with me all day long. Does this matter? I do worry tremendously over the fact of my failures in these things, and try to comfort myself that as my whole life is one of service for others, I can count that all my life is spent for Him, and Communion does not matter, and quiet times and prayer at regular times do not matter."

I sympathize with that lady; and she is really starting on the right method. There are three things I want to consider to-night: How not to forget God's Presence; How not to forget the Cross of Christ; How not to forget that we are the Body of Christ.

(1) *How not to forget God's Presence.* You must have heard of that famous Brother Laurence, who was a cook in a monastery kitchen, and who tells us how he managed to practise the recollection of the Presence of God. God was so real to him that he said he possessed God as perfectly in the clatter of the kitchen

as when he was on his knees before the Blessed Sacrament. Therefore, the first thing to remember is the *nearness of God.* He is about out path; but do not say that He is *spying* out all our ways; He knows all our ways. That word " spy " is an old English word that has misled very many people. God is very near to us all the time; He is not far away. Now this busy Matron has grasped that; she has grasped a very great truth—the nearness of God. Like Brother Laurence she can possess her God as completely when she hurries from bed to bed as when she is on her knees in prayer. Do not forget that, those of you who have to live such busy lives. Perhaps some of you men have to leave home at six in the morning so as to be at Woolwich at eight; and you do not come back until about eight or nine in the evening. You have no time to go for an hour into a Church to meditate. And yet you can be very near to God all through your busy day. The same thing may be said in regard to the busy housewife. She has to get up early to get the breakfast for her man before he starts for his work; and there are the children to look after. I know the busy lives you have to live, but I am trying to show you, that however full of duties they may be, you need not forget God. Remember that He is always very near to you. Let me mention four things that will help you to remember Him. There is God's Day; God's Book; God's House; God's Board. Undoubtedly all those four things were given to us by God that we might not forget Him.

(*a*) *God's Day.* Now I am not at all what you might call a Sabbatarian. I think sometimes we have been too puritanical about the keeping of Sunday. After all, it is the Day on which we commemorate the Resurrection of Christ, and, therefore, it is a day of joy. It is not like the old Jewish Sabbath. But I would ask you whether the secularization of Sunday has not gone a great deal too far? After all, Sunday is God's Day. When Constantine the Emperor was converted, he put out a decree that all work should cease on "the venerable day of the sun." That was in A.D. 325. We hardly realize what we owe to Sunday. Just imagine if there were no Sunday. There are people who say that Sundays in England are dull. I have seen things going on in Paris on Sundays just the same as on other days, and I am thankful we have what some people call dull Sundays in England. In the City one can hardly move on a week-day for the people, but on a Sunday it is all still and quiet, and I rejoice as I think of all those people in their homes resting. The busy world is hushed with us on the venerable day of the sun. Let us thank God for Sunday and make the most of it, and attend at least one service in His House on His own day.

(*b*) We have also *God's Book*. Now early in the Mission I tried to explain the relation between the Church and the Bible. How foolish it is to imagine that there is any contradiction between the Church and the Bible. There was no collected Bible until A.D. 180. There was a mass of literature in existence, but the Church selected the passages to form the Bible. The

Church had what was called " the inspiration of selection." The Church also interprets the Bible to us. " The Church to teach and the Bible to prove " is the motto of our Church. Those who preach must not preach or teach anything that is contrary to the teaching of the Bible. God's Book comes to us in the hands of the Church, and the Church interprets it and explains it to the people. Are you reading it regularly? The best thing to do is to get some good commentary. It is far better to read two or three verses and thoroughly understand them than to take a whole chapter and not to understand it. I want you to remember that you have got God's Book in your hand to remind you of Him. Therefore try to read with an intelligent understanding the Word of God.

(*c*) We have got *God's House*. You find the House of God standing in the midst of the parish to remind you of Him. You have no idea what it cost to build these Churches in Edmonton in days gone by; and it is really disheartening to find them nowadays only half filled. We are starting now to build more Churches in Outer London. Do make use of God's House. The Church bells ring every Sunday, calling you to worship and to prayer, and reminding you of God.

(*d*) Then we have *God's Board*—that is an old name for the Communion Table. I will say a little more in detail about that later on. But I hope that you all, as God's children, gather round God's Board here at Edmonton. I am quite certain of this that if we really make use of God's Board, our lives will be different.

(2) Now I want to go on to my second point—*How not to forget the Cross of Christ.* The first thing to remember is that the death of Christ is just as vital to-day as it was when it first happened. There is a very striking verse in the Bible—" the Lamb that was *slain from the foundation of the world.*" This means that although this awful fact took place at a certain time and in a certain place, it was yet an eternal fact, and had been planned out by God. Since the Cross affects the whole human race therefore it is not unreal to say that Christ on Good Friday is crucified afresh in Edmonton. Remember, it is just the same as if we were watching Christ to-day, because it is an eternal fact that He was slain from the foundation of the world, and His death affects the whole world till He comes again. We believe that we shall actually see the marks of the Cross when we see Him face to face. That being so, we must never forget the Cross of Christ. One way of remembering it is to take some notice of Fridays. Some of you may think that is a very High Church thing to do. I do not say much about fasting to you people here at Edmonton. I rather agree with a Bishop who was preaching a sermon in his Cathedral and who was urging the people to fast during Lent. " And the rich must give up this and that," he said, " and the poor must give up—the poor must give up—bless me! I do not know what the poor *can* give up." I like that dear old man because he was so honest. But although you down here are living very hard lives, there is always something you can do to keep Friday. On

the day that your mother died you quite naturally remember it. You take some flowers and put them on her grave. I always visit my mother's grave on the day that she died. Every Friday is a commemoration of the day that Christ died. And if that is true about any Friday, then what about Good Friday? There has been a great deal of correspondence in *The Times* about the observing of Good Friday; and protests have been made against Good Friday, the day on which the Crucifixion took place, becoming a mere national holiday. It was a blessed thing, in one sense, and an awful thing, in another, to think that the Son of God came down to this earth, and instead of being welcomed by those whom He had made, was actually put to death by them. The human race will never live that crime down. By wicked hands He was taken and slain. It was the greatest crime that ever took place in the history of the world. He was absolutely blameless; there was no fault found in Him; yet the human race put Him to death. He died for us men and for our salvation. It is impossible adequately to describe the ingratitude of those who forget the Cross. Our Lord probably prays for them, " Father, forgive them, they know not what they do," but, at the same time, we *do* know what we do. Therefore, let us remember Fridays, and especially Good Friday, and think of the tremendous thing that happened on that day.

Then we come to that great remembrance of Christ's death—the Holy Communion, when He said, " Do this in remembrance of Me." There are many aspects of the Holy Communion—it is a sacrifice; it is a feast on a sacrifice, it is a Eucharist, a thanksgiving service. There is all this in it. But do you realize that it is also a *memorial* that has gone on without ceasing since the death of Christ. The Holy Communion service is like a phonograph. Someone speaks into a phonograph, and years afterwards perhaps he hears the voice. In the Holy Communion you actually hear the voice of Jesus Christ. Pliny, a governor of Bithynia, describes in a letter the Holy Communion in the first century in almost exactly the same words as we have it here in Edmonton to-day. " Early in the morning the Christians meet, they sing a hymn to Christ as to a god; then the president takes bread and breaks it; and they bind themselves to do no harm." That service has gone on all this time. In the centre of the service we are reminded of the Body broken and the Blood shed—" Do this in remembrance of Me." Of course, it is also a witness to the Resurrection. Can you imagine anyone in their senses going on commemorating a shameful death if that death had not been followed by a glorious Resurrection. The disciples after the Crucifixion imagined that everything was over. " We thought it had been He who should have redeemed Israel." Something must have happened which changed their despair into glorious hope. Yes, it is a witness to the Resurrection, and also a memorial of His passion. Do you all come to the Holy Communion regularly? Fifty years ago the Holy Communion was looked upon as a possession of the clergy and a few sisters of mercy. But it was meant for the workers of the world. You were all meant to come to the Holy Communion; it is such a pity that the workers of the world do not come to the Holy Communion more regularly. I would like to think that, as a result of this Mission, some of you made up your minds to attend the Holy Communion service more regularly.

(3) My third point is: *How not to forget that we are the Body of Christ.* Do you realize the responsibility of being the hands and feet and mouth of Jesus Christ Himself? We are apt to say, " Oh well, never mind, Christ will convert the heathen; He will teach the children in the Sunday School." But we are not told that at all; He will not do the work that His Body is meant to do. We are the only Body Christ has on earth. What are you doing about it? I know you are very busy, overworked people, but you know it has been the busy people who have done the most in the world. I have had examples in London of girls who have worked hard in their offices all the week, and then on Sunday they have taken their Sunday School class. I admire them immensely for it. They do it for the love of Christ. And I want you to think over the various things that you might do as the Body of Christ. There are the children to teach; or you might do something amongst the boys. I am a great believer in the Church Lads' Brigade and in the Scouts. The work amongst the boys could be extended if only we had more workers. And there are the Girl Guides;

workers are needed for them. And are there not some sick ones whom you could visit? If you pray before you go, you really go as a representative of Jesus Christ. That is a work not only for the clergy, but it is a work that all might do. If we are the Body of Christ we have got to do all the things that Christ Himself would do if He were here to-day. Do you remember those lines in Browning's " Lost Leader "?

> " We shall march prospering, not thro' his presence;
> Songs may inspirit us, not from his lyre;
>
> . . . .
>
> He alone breaks from the van and the freemen,
> He alone sinks to the rear and the slaves! "

Do not let us incur the terrible responsibility of being lost leaders. Christ calls us to share in the victory. Let us all answer to His call.

CHAPTER XI

THE GOOD NEWS OF THE EMPTY TOMB[1]

"*They entered in, and found not the body of the Lord Jesus.*" (St. Luke xxiv. 3.)

WE have been listening week by week in North London this Lent to a series of " Good News from God "; (1) That the Kingdom of Heaven had arrived; (2) That a Church had been provided, like a sort of Greatheart in the " Pilgrim's Progress," to guide our steps to the Eternal City—a Church with the Bible in its hand; (3) That there was an unbroken link between this world and the next, which we enshrine in the Creed under the words, " I believe in the Communion of Saints "; (4) That sin can, since Calvary, be forgiven; (5) And that we find that final victory was definitely promised: " The kingdoms of this world would become the kingdoms of our Lord and of His Christ, and when He would reign for ever and ever."

But all the time there was one bit of Good News we were longing for, and, without which, the whole message would be incomplete, and that is the answer to the question: Was it absolutely certain that there was another life at all? And, if so, was it in any sense a human life which we should be likely to enjoy? In other words, have we any real ground for saying in the Creed, " I believe in the resurrection of the body and the life everlasting "?

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[1] St. Paul's Cathedral on the evening of Easter Day.

I. Now it is quite clear that this Good News, if it comes at all, comes on Easter Day; but a great deal hinges upon what happened on Easter Day, and it is in order that I might guide you rightly as to what happened on Easter Day that I have been examining very carefully the last few days all the accounts again, and weighing to the best of my power, the arguments in Frank Morison's new book, " Who Moved the Stone? ", and Mr. Dobson's book on " The Empty Tomb and the Risen Lord."

To go straight, then, to the point. I am more and more convinced that *the Empty Tomb, so far from being a legend, contains the heart and soul of the whole revelation.*

(1) It was foretold over and over again that something very mysterious was going to happen *on the third day.* We are told that Jesus " from that time began to show unto His disciples how that He must go unto Jerusalem and suffer many things of the elders and chief priests and Scribes, and be killed, and *the third day be raised up* " (St. Matt. xvi. 21). Again, later on, " He took the twelve disciples apart, and said: " Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and they shall condemn Him to death . . . and *the third day He shall be raised*

up " (St. Matt. xx. 18, 19; St. Mark ix. 31). His enemies knew all about the prophecy, as we see when they said to Pilate: " Sir, we remember that that deceiver said, while He was yet alive, *After three days I will rise again* " (St. Matt. xxvii. 63). We must not forget this passage: " Then answered the Jews and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in *three days I will raise it up.* Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of *the temple of His body.* When, therefore, He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said " (St. John ii. 18-22).

Well, the third day came, which was to decide whether He was a deceiver or not, and when we have pieced together all the narratives, it seems pretty clear what happened. Three women came first to the sepulchre, in the very early morning as the sun rose—to avoid publicity, and because it was a private garden—Mary, the wife of Cleopas, Salome, the mother of John, and Mary Magdalene, and they were astounded to see, not the closed tomb which they were expecting to find (for their one concern was, Who shall roll away the stone?) but the huge stone, which was always let down into a kind of socket, lifted bodily out of its socket—and, to translate the Greek literally—" rolled up backwards from the sepulchre." Then, turning their eyes, " they looked upwards back "—to translate, again, the Greek literally—and saw the great ſtone, which is said in St. Mark to be " exceeding great " and in Codex Bezæ to be so great that it would take twenty men to lift, carried right away from the sepulchre up the slope. The tomb was probably a large one as being the tomb of a rich man. Jesus made His grave with the rich in His death, as was prophesied by Isaiah, but there would have been in the tomb a " loculus " or ledge, on which the body would have been laid. The women then entered the tomb, but, notice this, " *found not the body of Jesus*." Two heavenly visitants—or, as other accounts say, one—try to reassure them; but they fled, trembling and aſtonished. Mary Magdalene, breaking from the others who were much older women, managed to reach St. John and St. Peter, who were the only two of the Apoſtles then in Jerusalem, the reſt having fled to Bethany after the arreſt of our Lord. Now notice that when St. Peter and St. John arrived breathless at the tomb, they again " *found not the body of the Lord Jesus*." St. John looked through the little window, which was always high up in the tomb, but the more impetuous St. Peter rushed in, but, as Mr. Latham shows in his well-known book, " The Risen Maſter," what they did see convinced them of what had happened. " They saw the linen clothes lying," showing that no one had carried the body away. The clothes ſtill retained the shape which they had had when they contained the body; and the covering of the head, ſtill turban-like, twiſted round (not wrapped together, as the Authorized Version says) in a place by itself, and we are told " they saw and believed ": they saw that this was done by no human agency, but that, as was declared afterwards in the first sermon preached by St. Peter, " *God raised Him from the dead*."

(2) It is clear, then, that every witness that we have on that critical morning bears witness to the Empty Tomb, but this is only the beginning of the evidence for it. The whole controversy in Jerusalem which soon broke out on the matter was conducted not farther off the tomb than the distance from Hyde Park Corner to the Marble Arch; and yet *not one person suggests examining the tomb, or even visiting it in a spirit of devotion.* When Thomas à Becket was killed his shrine was visited for centuries as a sacred spot; and yet not one solitary soul do we hear of visiting the shrine of a far greater than he. It is absolutely inconceivable, as Mr. Morison points out in his striking book, that the remains of the great and famous Prophet should have been lying within a quarter of a mile of where the controversy was raging, and no one taking any notice of the fact. The truth of the matter was that it was agreed on all hands that *the tomb was empty*; and it is still open to anyone to believe that what the soldiers had been bribed to say was true, " that the disciples came by night and stole Him away," but if anyone *can* believe that St. John and St. Peter went about for the rest of their lives preaching what they knew was a lie—all I can say is—*they would believe anything*, and they have the verdict of the civilized world against

them, for all the German critics admit that the disciples believed that Jesus had risen from the dead.

(3) We now come, in some ways, to what is the most striking witness of all. I had among my followers when I was in Bethnal Green a converted Secularist lecturer, and I always valued his witness more than that of any other man, because it cost him more to give it. *Now St. Paul was a converted unbeliever of a brilliantly intellectual stamp*; and you may be sure that he would have investigated everything. He certainly knew all about St. Peter's story, as he had met him, and knew, at any rate, some of the five hundred witnesses who had seen Jesus on the mountain, " of whom," he says, " the greater part remain unto this present, but some are fallen asleep," and he himself had a vision of our Lord.

Now listen to his account of the Resurrection. " God the Father, *who raised Jesus Christ from the dead* " (Gal.). " To wait for His Son from Heaven, *whom He raised from the dead*, even Jesus " (1 Thess. i. 10). " Christ died for our sins, according to the Scriptures, and *was buried*, and hath been *raised on the third day*, according to the Scriptures " (1 Cor. xv. 3, 4). I would have you notice the emphasis on those two words, " *was buried*." I agree with Mr. Morison : " It is difficult to read these passages, either with or without their context, without feeling that the writer's thought is far removed from that of mere spiritual survival." But there is one graphic paragraph in this same chapter which surely sets the whole matter at rest. Like large numbers of his fellow-Christians, St. Paul believed that Jesus of Nazareth would return in glory to the earth, and he clearly expected it in his own lifetime. It was a belief which commended itself to vast numbers of people during the first fifty years of the Christian era, and St. Paul shared it. We need not stay to consider the difficulties which such a concept presents to the modern mind, because it is beside the point. Now there was a very practical question connected with this belief. Some of the believers had died; others were still living. How was this situation to be met with at the Return of Christ? St. Paul answers the question with unqualified directness. " Behold, I show you a mystery! We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump! For the trumpet shall sound, and *the dead shall be raised incorruptible, and we shall be changed*." It is impossible to take this passage in the obvious sense in which the writer intended it without recognizing that behind it lay a definite concept of the *transmutation* of the physical body into the glorified and spiritual body. It was indeed true, as St. Paul saw very plainly, that mere " flesh and blood could not inherit the Kingdom." Something had to happen, both to the dead and the living, to fit them for life in the transcendent sphere. In the case of the dead, St. Paul conceived of this change or transmutation as taking place at the instant of resurrection. But that he conceived the identical body as undergoing this change seems to be indisputable. " It (the body) is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is also a spiritual body." Elsewhere he sharpens this definition to an even finer point when he writes to the Romans that God " shall quicken your mortal bodies."

Thus everything that we know about St. Paul is consistent with the assumption that he believed the tomb of Christ to have been vacant on the morning of Easter Sunday. *Nothing that we know about him supports the suggestion that he knew it had never been disturbed.*

So far, then, every witness that you can bring bears witness to the *empty tomb.* Apart from the indignity of supposing that the body of Christ was stolen away in the night, in spite of the guard and the sealing, and left on some rubbish-heap in Jerusalem, you must look for the motive. In whose interest would this have been done? Not Pilate's, for he took no interest in the matter now. Not the priests', for it was their guard, not Roman soldiers, who were guarding the tomb. Not the disciples', for only two were in Jerusalem, and they are the two principal witnesses on the other side. No, you are driven by irresistible evidence to the conclusion that it was the body which lay in the tomb, glorified and transfigured, which convinced even the sceptical St. Thomas of its reality, which was seen by five hundred in broad daylight on a mountain. Even the woman held Him by the feet, for what our Lord said to Mary

Magdalene was not, " Touch Me not," but " Do not go on holding Me." It was perfectly true that His appearance was in some way changed. It was a spiritualized body which was not at once recognized, but it did not take long to get Mary Magdalene to cry, " Rabboni," and St. Thomas to say, " My Lord and my God." And even the disciples on their way to Emmaus recognized Him at last " in the breaking of the Bread."

II. But it may be said: *Does it make so great a difference whether the tomb was empty or not?* To my mind it makes *all* the difference.

(1) In the one case, Christ's Resurrection was *a conquest of Death*; in the other, a mere survival after death. Even Martha, before the Resurrection, said: " I know that my brother shall rise again at the Resurrection, at the last day." But her brother's resurrection, followed by her beloved Master's, was a totally different thing. Here was *death defeated on its own ground*, and we are justified in singing the Easter Preface: " Who, by His death, hath destroyed death, and by His rising again, hath restored to us everlasting life." Lift up your heads, ye mourners, to-day. It is not to some faint ghost who appeared after death to which we point you to-day, but to One who said, " I am He that liveth and *was dead*, and, behold, I am alive for evermore, and have the keys of hell and of death! "

(2) But more than that, it does give us a prophecy or promise of a *human life beyond the grave.* We

must not press the analogy too far between what happened to Christ's body and what will happen to ours. *Our* tombs will not be empty; dust our bodies are, and unto dust they will return. The old idea, that the actual particles which compose our bodies will compose our bodies in the spiritual world, is asking for an unnecessary marvel. St. Paul's comparison holds the field; the relations between the two will be the relations between a seed and a golden stalk which springs from it. The life in the seed has " taken to itself the body of a golden stalk "—" God has given it a body as it hath pleased Him, and to every seed its own body."

But, undoubtedly, our Lord's appearances after the Resurrection were meant, not only to accustom the disciples to think of Him as present, even when they could not see Him, but to give us a hint of what our bodies may be in another world. They must have inspired St. Paul to write those words which have cheered thousands at funerals: " So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory. It is sown a natural body; it is raised a spiritual body " (1 Cor. xv. 42-44).

(3) But it is more than an encouragement with regard to the other life; it is *a powerful incentive to action in this.* I know full well that the last verses in St. Mark's Gospel were probably not written by St. Mark, but I love the last verse which has been added: " The Lord working with them, and confirming the word with signs following." It is the thought that it is the

Mighty Victor of Easter Day who is with me all the days, even unto the end of the world, according to His promise, which is my comfort in the otherwise overwhelming work and anxieties of a diocese like this; but with Him close at hand, I find " His yoke easy and His burden light."

I need hardly say that I agree absolutely in the truth of our mystical union with Christ as being one of the greatest evidences of all.

But prove to me that His confident prediction of what would happen on the third day never took place, and that, instead of conquering Death, Death conquered Him, then, though we must all make the best of what faith we had left, and certainly not cast stones at those who still believed in Christ on any ground, yet I should personally, with many others, feel that it takes the glamour off the victory of Easter, and I should understand a little what was meant by Browning, when he wrote of " The Lost Leader ":

" Life's night begins: let him never come back to us!
  There would be doubt, hesitation and pain,
Forced praise on our part—the glimmer of twilight,
  Never glad confident morning again! "

But, thank God, it is really just the other way; the " confident morning " brightens. On every side we see the light spreading. The nations are beginning at last to substitute *trust* for *suspicion*, and *peace* for *war*. The conscience of the world is being stirred at last about the conditions under which people work, about the care of children, and the housing of the poor. The

Light of the world is lighting up the mountains here, and shining into the valleys there, and illuminating vaſt continents throughout the world. By every ſteamer Bishops are arriving for the Lambeth Conference, from all parts of the world, with wonderful ſtories of what is happening in Africa, China, Japan, and the islands of the sea. Even the troubles in India, great and serious as they are, may be the birth-pangs of a new day, and if only we hold faſt to the hiſtoric Faith which has, so far, changed the face of the world, we may yet live to see Chriſt's Kingdom come in a way we have never seen it come yet.

"For lo! already on the hills
  The flags of dawn appear.
Gird up your loins, ye prophet souls,
  Proclaim the day is near.

The day, in whose clear shining light
  All wrong shall ſtand revealed,
When juſtice shall be throned in might,
  And every hurt be healed.

When knowledge hand in hand with peace
  Shall walk the earth abroad.
The day of perfect righteousness,
  The promised day of God."

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